Ahadith of Imam Sadiq (a.s)

بسم الله الرحمن الرحیم

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(Ahadith of Imam Sadiq (a.s

ID Book

(Ahadith of Imam Sadiq (a.s

The sayings of the sixth Imam of Shia

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Date: ١۴٣۴ lunar year

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HIS CHOSEN WORDS

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Indeed, no one is able to encompass the words of Abfl Abd Allah, and the pages are not able to contain them. How many their origins are! How abundant their branches are! Anyhow, here, we want to mention only four chapters. They are: the orations, the sermons, the commandments, and the wise sayings. Surely, in them are the hopes of the pioneer, the quenching of the thirsty, and the life of the soul. I did my best to collect and .choose them from the best books and chosen volumes

HIS ORATIONS

No one has reported that AbU Abd Allah went up on the pulpits for guidance. In the meantime his conditions did not suite him to address the masses. Still, to the best of my .ability in researching, I have found two orations- one is long; the other is short

The first oration is of two parts: (the first part) is about the outstanding merits of the Prophet. This part is his following words'[١]: So, their great sins and their ugly acts did not prevent our Lord (for His clemency, His tolerance, and His mercy) from choosing for them the most lovable one of His prophets and the most honorable one of them, Mohammed bin Abd Allah, may Allah bless him and his family. In the most exalted place of glory was his birth. In the tree of nobility was his origin. Not mingled was his ancestry. Not mixed was his lineage. Not unknown with the people of knowledge was his quality. The prophets

brought glad tidings (to people) about him in their deacription. The wise men considered him carefully with their qualification. He was unapproachable educated one ‘peerless Hashimy, and matchless Abtahy. His trait was modesty and his nature was liberality. He was naturally disposed for the burdens of the Prophethood and its good manners’, having the inborn characteristics of the mission and its dreams till the causes of the powers of Allah led him to their times and the destiny put into effect with the permission of Allah to their ends through him, the inevitable destiny of Allah led to their purposes. Every nation brought good news about him to (the nation) after it. And every father pushed him to father from one BACK to BACK. And marriage did not impure him at his birth. From Adam to his father Abd Allah, he was in the best group, the noblest tribe, strongest family, the safest pregnancy gentlest lap. Allah chose him, was pleased with him, and selected him. He gave him keys of knowledge, wisdom their fountains. He sent him as mercy for people and as spring for the country. Allah sent down the Book to him. In it (the book) there are eloquence and explanation. (It is) Arabic Koran without crookedness that they may guard (against evil). He (Allah) already explained it to men, detailed its method with knowledge, explained the religion, ordained (religious) duties, limited and explained punishments for people, disclosed and declared matters for his creation In them (the matters), there is a direction to salvation and marks Summon (men) to guidance. So, Allah’s Apostle propagated what he was sent to do, declared what he was ordered to, and fulfilled the burdens of prophethood. He was patient for his Lord, waged holy war in His way, loyal to his nation, summoned them to Salvation, urged them (to read)the Koran, showed them the way of guidance with methods and reasons, (which) he founded their foundation for people, and ways which he proved for them that they will not go astray after him, and he was compassionate and merciful to them.’[٢]

p: ١

the second part): It is about the qualities of the Imams, peace be on them. Al- Kulayni,) may his grave be fragrant, has mentioned this part in his book al- Kâfi, Chapter: the Imam and His Qualities. Also al- Mas'fldi, 'Ali b. al- Husayn,[٣] has mentioned it in his book al-Wasiya, p.١٣٩, who said:" When tile Order of Allah, the Great and Almighty, come to him (i.e. alSadiq, peace be on him.), he gathered the ShY'a and addressed them. So, he praised Allah and lauded Him. Then he (al- Mas'üdi) has mentioned the part which we will mention. There is a small difference between the report of al- Kulayni and that of al-Mas'udi. We will mention the part according to the report of al- Kulayni because it has .additions

He (al- Sâdiq), peace be on him, said:" Indeed, Allah, the Exalted, unveiled His religion through the Imams of guidance of the family of our Prophet, has made clear through them the direction of His path. He has opened. the intermost part of the springs of His knowledge through them. So, whoever among the community of Mohammed, may Allah bless him and his family, knows the obligatory rights of his Imam finds the taste of the sweetness of his belief aiid knows the virtue of acceptance of his Islam, for Allah, the Exalted, has appointed the Imam as a sign for His creation and has made him as evidence .for the people of his time and his world

Allah, the Exalted, crowned him with solemnity, covered him with the Light of His might. He made a rope to stretch up to heaven, whose provisions are not cut off from him. Nothing can be obtained from what is with Allah but through him, not does Allah accept the acts of men unless they know him[۴], for he (the Imam) knows what reaches him of the ambiguities of darkness, the obscurities of the paths and the complications of disturbances. Allah the Exalted, went on choosing them for His creation from the sons of al- Husayn, peace be on him, an Irnam from the progeny of the Imam. He chose and selected them for that. He approved them for His creation and is pleased with them. Whenever an Imam of them passed away, He appointed an Imam from his progeny for His creation. (The Imam) is a clear sign, brilliant guide, custodian leader and .knowledgeable proof

p: ٢

They were Imams from Allah, who guide to the truth and by it (the truth) Allah acts with justice. (They were) the Proofs of Allah, His propagandists, and His guardians over His creation. People foHow their guidance. The, country is lit up by their light. The unripe product grows by their blessing. Allah has made them life for men, lamps for darkness, keys for speech, and supporters for Islam. The unshakable decrees of Allah put into effect for them. So, the Imam was chosen and approved. He was an elected guide,١ and promising responsible. There by, Allah chosen him. He created him under His Protection. .He was in the world of scattering when he scattered him

He was in the creation when he created him. Before the creating of creatures, he was a soul on the right side of His Throne. He was gifted wita wisdom in the world of the unseen with him. Allah chose him with His knowledge, selected him for his purity. He (the Imarn) was the rest of Adam, peace be on him, the choice of the progeny of Noah, the chosen (one) of the family of Abraham, the best (one) of the family of Mohammed, may Allah bless him and his family. He (the Imam) was still under the protection of Allah. He (Allah) protected him and guarded him. The snares of the Satan and his soldiers were driven away from him. The coming of the evil of the utterly dark night, and the magic of the evil-doer were pushed BACK from him. The committing of the evil was averted from him. He (the Imam) was free from defects, preserved from indecencies, known for clemency and piety during his youth, attributed to chastity and knowledge and favor during his end. The authority (the Imamate) of his father was entrusted to him. He (the Imam) kept silent during the lifetime of his father, then when the extent of his father's life came to an end, the decree of Allah concerning him (his father) was fulfilled by His Will; the Will of Allah came to him by His Love, and the extent of his father's life reached its end, then he passed away, and the Command of Allah reached him after him (his father), and He (Allah) entrusted His religion to him, and appointed him the Proof over His creatures and His custodian over His inhabited lands and confirmed him with His Sprit and gave him His knoWledge, and made him to know His decisive speech, and committed His Secret to him, and appointed him to His great affairs, and made him know the excellence of the expression of His knowledge, and established him as a sign for His creatures, and appointed him as the Proof over the people of his time, the Light for the people of His religion, and the custodian over His creatures. Allah approved him as an Imam for them, committed His secrets to him, made him the safeguard for His knowledge, confined His

Wisdom to him, made him a guardian for His religion, appointed him to His great affairs, and brought to life through him the tracks of His way, His ordinances, and His restrictions. When the ignorant and the disputers (in matters of religion), he set up injustice the brilliant light and the beneficial healing through the clear truth and a lucid explanation of everything which required it by the trodden path along with his truthful grandfathers, peace be on him, passed. So, there is no one ignores the right of this knowledgeable (man) except an evildoer, no one denies him but astray (ones), and no one turns away .from him except the insolent (ones) towards Allah, the Exalted

p: ۳

I (the author) say: You may regard these qualities as great practically for man. Where is he who has these traits? However, when you know that the Imamate means the caliphate after the Prophet, and his caliph should carry out his duties to guide his nation and reform people in general, you will know that these qualities are necessary for him, and that it is necessary for the nation to have such a person who has these qualities[۵] .

۱ It is not right that these words are the beginning of the oration. So, there must be other beginning. I have studied the chapters of at- Kill. However, in them, I have not found any addition to what we have mentioned above.

۲ Al-Kafi Chapter on the Birth of the Prophet, may Allah bless him and his family.

۳ Abu al-Hasan al- Hadhali. He had valuable books. The most famous one of them is Murflj al- Dhahab. His doctrine was Imami. The two parties (ShI'a and Sunna depend on hina• Historians have not mentioned the year of his death exactly. It was said that he remained a live till the year ۳۴۵ (A.H.).

۴ As the Prophet, may Allah bless him and his family, said:" Whoever dies and does not know the Imam of his time dies the death of ignorant. "Namely,he is not Muslim and does not do anything is Islam.

۵ We have proven the Imamate in the preface of this book. Also We have fully mentioned the qualities of the Imam in our book al- Shi'a Wa al- Imama.

p: ۴

The second Oration

In his book al- Manâqib (١/١٨٣-١٨۴), bin Shahrâshflb said:" When Hishâm b. al- WalTd entered Medina, banü (the sons) of al- Abbâs came to him and lodged a complaint against al- Sädiq, peace be on him. (They claimed) that he had taken the estates of Mâhir al- Khishy and given them nothing. So, Abü Abd Allah (al- Sâdiq), peace be on him, made a :speech. Some of what he said is as follows

When Allah appointed His Apostle, may Allah bless him and his family, our grandfather" Abfl Tâlib supported him and was ready to sacrifice himself for him, (while) your grandfather al- Abbäs and Abfi Lahab aCcused him (the Prophet) of lying and incited the Satans (followers) of Unbelief. Your grandfather exposed him to calamities and led the tribes against him at (the Battle of) Badr. He (AbU Lahab) was in the vanguard (of the battle), the owner of its horses and its men. He was the feeder (of the tribes) then. And he :declared war on him." Then he (al- Sadiq) said

Your grandfather was our freed captive. He became Muslim reluctantly with our swords. He never migrated for Allah and His Apostle. So, Allah broke off his'guardianship with us through His Words:' And (as for) those who believed and did not migrate, not yours is their guardianship.""[١] He was our patron. (However), he passed away. His heritage is our glory, for he was our patron, and for we are the grandsons of the Apostle of Allah, may .Allah bless him and his family, and our grandmother Fatima obtained his heritage

p: ۵

I (the author) say: Indeed, al- Sâdiq was above the claims of banü (the sons) of al- 'Abbâs concerning the estates. However, I think that he wanted to tell people about the unknown .condition of al- 'Abbâs, for his grandsons would be their rules

Historians may derive many advantages from these words though they are short. I do not .think that historians have mentioned those attitudes of al'Abbãs

I have said before: I spared no effort to find the orations of al- Sâdiq, but I have found only these two ones. Besides, his orations maybe regard as three when we add to them his attitude against Shayba b. 'Affal, the governor, of Medina during the ruling of aI-Mansür. We have mentioned it (the oration) in: His Attitudes against al- Mansflr and His .Governors

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.al- Anam, ۷۲ ۱

HIS SERMONS

HIS SERMONS

Our Imam (al- Sâdiq), peace be on him, went on spreading his immortal sermons among men to educate and guide them to the righteous way of Allah, the Exalted and to achieve their happiness in the two abodes (i.e. here and the hereafter). Many of his sermons have .been mentioned in the vailable books

We have decided to mention the most important ones of the sermons of al- Sâdiq as :follows

Belief in Allah

Belief in Allah is the first of the religious duties and the base of virtues and acts. Rather, it is the objective of the objectives and the end of perfection of man. Rivalry for precedence among men is according to their rivalry for precedence to believe in Allah. For this reason, we have put belief in Allah in the beginning, of the sermons of al- Sádiq, peace be on him. It is enough for his speech on the belief in Allah that we will mention the following paragraphs in which he summons men to believe in Allah and urges them to cleave to it

showing its great effects and pleasure. He, peace be on him says:" If men know the virtue of belief in Allah, they will not look at what Allah enjoys the enemies of the choice and the comfort of life in this world, their lives in this world will be less than that which they trod on with their legs, they will lead a life of ease and comfort through believing in Allah, and will get pleasure from (living) in the gardens of Paradise with the friends of Allah. Believing in Allah, the Great and Almighty, is sociability for every estrangement, friendship for every loneliness, light against every darkness, strength for every weakness, and cure for every ".illness

p: ۶

Then he, peace be on him, said:" People had been before you. They were killed and burnt and sawed with the saw. 'And they did not take vengeance on them for ought except that they believed in Allah, the Mighty, the praised.' So, ask (Allah to grant you) their ranks. Be [patient,,١ toward the misfortunes of your time, then you get their consequence.[١

He, peace be on him, describes belief in Allah as the one who has tasted it, then he encourages men to taste this delicious food. If we go on this heedlessness, we will not know that test except that we know that whoever heads for the belief in Allah, the Exalted, and approaches the Most Holy Allah for a span of the hand is far away from the enjoyment of this world for a mile, and whatever he gets rid of the pleasures of this .(existence turns away from that which is below the belief in the Necessary Being (Allah

.al- Kafi: ٨/٢٠٧/٣٤٧ ١

Fear and Hope

Indeed, Allah, the Exalted, embraces might and mercy, wrath and pleasure. So, His great wrath is according to His great mercy, His great punishment is according to His abundant reward. As His mercy is great, there is a hope that it will include the sinner. As His punishment is severe, fear of His wrath is certain. According, the believer must be between fear and hope because he does not know with which sin his punished and written in the record of sinners and does not know for which good act he is rewarded and regarded as one of the good- doers. For this reason, he must always be careful of the sin to avoid it and looks for the good act to obtain its reward. al- Sâdiq, peace be on him said many traditions about the necessity of fear and hope for the believer and their dangers when man loses them. On fear, he said:" Fear Allah as if you had seen Him. If you do not see Him, surely, He sees you. If you thing that He does not see you, then you are an unbeliever. And if you know that He sees you and you rush to the sin, indeed you regard [Him as among the easiest supervisors over you.,,[١

p: ٧

He, peace be on him, said:" Whoever knows Allah fears Him; whoever fears Allah abstains from life in this world."[۲]

He, peace be on him, said:" Indeed, of worship is the intense fear of Allah, the Great and Almighty." Allah, the Great and Almighty, says: Those of His servants only who are possed of knowledge fear Allah."[۳] "Thereforc fear not the people and fear Me."[۴] "And whoever is careful of (his duty to) Allah, He will make for him an outlet."[۵] The love of honor and the love of Allah do not come together in the heart of the God-fearing."[۶]

Concerning these Words of Allah, the Great and Almighty:" And for him who fears to stand before his Lord are two gardens."[۷], al- Sadiq, peace be on him said:" Whoever knows that Allah sees him and hears what he says and knows what he acts whether good or evil, and that prevents him from (doing) the ugly acts, is the one who fears to stand before his Lord and prevents the soul from the desire."

He, peace be on him, said:" The believer is between two states of fear: the sin which has passed; he does not know what Allah has done for it, and

the age which has lasted; he does not know what he will commit of the sins during it, then he does not awake but afraid, and nothing reforms him except fear."'[۸]

I (the author) say: To reform the believer is always with fear, for if he takes fear into consideration, he will spare no effort to push away what he is afraid of. So, he abstains from disobedience and adopts obedience.

p: ۸

He, peace be on him, said:" Whoever fears Allah, Allah will make everything afraid of him; [whoever does not fear Allah, Allah will make him afraid of everything."[۹

On both fear and hope, he, peace be on him said:" The believer must fear Allah, the Exalted, the fear of the one who is about to (enter) the fire and hopes Him the hope of the one who is about to be among the people of Paradise, then he said:' Indeed, Allah, the Exalted, (rewards the person according to his) intention. If (his/her) intention is good, then [(he/her) will get good; if (his/her) intention is evil, then (he/her) will get evil."[۱۰

I (the author) say: Also the believer must be between fear and hope as Allah, the Most High, said:" They call upon their Lord in fear and in hope."[۱۱] That is because only fear may lead man to despair. Despair of the mercy of Allah is dispraised, for it discourages the servant from the good act; only hope may lead the servant to think that he is safe frome the punishment of Allah. Such idea is regarded as misguidance and disappointment which refrain the servant from worshipping. As for that Allah is with the intention of the servant may mean that Allah takes care of the servant and rewards him according to that .good or evil intention which is put into effect

He (al- Sâdiq) peace be on him, said:" The believer is not believing unless he is afraid and hopeful, and is not afraid and hopeful unless he put into practice what he is hopeful and ".afraid of

p: ۹

I (the author) say: That is because the act is the appearance of fear and hope. If the person does not act, then he is a liar when he says that he is between fear and hope, for if the person is afraid of someone, he will spare no effort to be very careful of him. And if .the person hopes someone he will use all means to approach the hoped one

He, peace be on him, said:" Good opinion is that you must hope no one but Allah atid that [you fear nothing but your sin.[۱۲

I (the author) say: That is because if the person hopes other than Allah, he will have doubt in the might of Allah and His mercy for His servants or he will have an imagination that other than Allah has an ability which is in no need of Allah, the Exalted. So, this means mistrust in Allah, the Powerful, the Merciful. Also to fear things other than the sin- like fear .of death and other creatures- leads to doubt in the power of Allah and His mercy

It was said to him:" People commit sins and say that they hope (Allah) and they will continue that till death come to them." He, peace be on him, said:" They hesitate in hopes. They tell lies. They are not hopeful. Whoever hopes a thing looks for it; whoever is afraid [of a thing escapes from it."[۱۳

I (the author) say: Indeed, the hoped thing is not obtained without effort and seeking but by chance, and the fearful thing cannot be avoided without escaping but by chance. So, is ?it possible for the wise man to depend on chances in these two cases

p: ۱۰

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.al- Kafi, chapter: Fear and Hope: ۲۱۶۷/۲ ۱

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.Fatir, ۲۸ ۳

.al- Ma'ida ۴

.al- Talaq, ۲ ۵

.al- Kâti, chapter: Fear and Hope: ۲/۶۹/۷ ۶

.al- Rahman: ۴۶ ۷

.al-Kafi:۲/۷۱/۱۲ ۸

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.al- Kafi, chapter: Fear and hope: ۲/۷۱/۱۱ ۱۱

.Ibid, chapter: Good Opinion in Allah: ۲/۷۲/۴ ۱۲

.al- Kafi: ۲/۶۸/۵ ۱۳

Piety and Devotion

Belief in Allah, the Exalted, leads to piety and devotion. So, he AbU Abd Allah, peace be on him, warned man against disobedience and encouraged him to cleave to piety .aad .devotion in the religion

He, peace be on him, said:" Fear Allah and keep your religion with piety." "Cleave to [piety."[۱

The strongest thing Allah imposed on His creation very much is that they should" remember Him many times, I do not mean that they should say:' Glory to Allah, praise be to Allah, there is no god but Allah, and Allah is Great.' Though these are parts of it, I mean

that they should remember him during the time of the act- if the act leads to obedience the person should do it; if the act leads to disobedience, the person should refrain from [it."[۲

I (the author) say: Indeed, the attitude of the person should be intense towards the lawful and the unlawful. The person should feel that Allah is with him everywhere. So, the person should conform to the lawful and should abstain from the unlawful. Accordingly, piety is .known during these attitudes when the self and the religion are not the deterrent

p: ۱۱

One day, al- Sâdiq, peace be on him, was asked to define the pious person. He answered:" It is he who refrains from what Allah, the Great and Almighty, has prohibited."[۳]

He was asked about the following Words of Allah, the Glorified, :" And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.[۴] He, peace be on him, answered:" Verily, by Allah, their deeds were whiter than the Qubti (Egyptian) clothes, but when they found a forbidden thing, they did not refrain from it."[۵]

One day, al- Mufaddal b. 'Amr[۶] said:" What few my deeds are!" al-Sadiq, peace be on him said:" Keep silent. Ask Allah's forgiveness. Surely, few deeds with devotion are better than many deeds without devotion." al- Mufaddal asked:" How are deeds many without devotion?"

al- Sâdiq, peace be on him, answered:' 'Yes, for example, the person who gives food, treats his neighbors kindly, entertains his guests, but when the door of the unlawful is opened, he comes into it."

This tradition ha similar meaning to the following tradition of the Prophet, may Allah bless him and his family:" Indeed, whoever says that there is no god but Allah, a tree is planted for him in the garden." Some of his companions said to him:" Therefore, our trees in the garden are many." Allah's Apostle, may Allah bless him and his family, said:" However, do not send fire for them to burn them."

۲ Ibid, chapter: Piety: ۲/۷۶/۳.

p: ۱۲

.Ibid, chapter: Refraining from the prohibited: ۲/$O/۴ ۳

.al- Kafi, ۲/۷۷/S ۴

.al- Furqan, ۲۳ ۴

.al- Kâfi: ۲/۸۱/۵ ۵

.See his Narrators ۶

Religious Devotion

Religious devotion means that the person should turn away from life in this world with his heart and the members of his body to obtain life in the hereafter and what Allah, the Exalted, has. It is among the ranks of the religion and the highest position of the gnostic.

Indeed, the gnostic should be indifferent to life in this world whether it came to them to turns away from them, for if it came to them, it will prevent them from obtaining those high ranks whose comfort no one feels but those who abstaii ۱ from worldly pleasures.

For this reason, al- Sadiq, peace be on him, said: "All good has been put in a house. And its key is regarded as religious devotion in this world."

al- Sadiq himself reported a tradition on the authority of his grandfather the Prophet, may Allah bless him and his family, who said:" The person does not find the sweetness of belief till he is indifferent to him who controls pleasures in this world."

Then al- Sâdiq, peace be on him, said:" It is forbidden for your hearts to know the sweetness of belief till they refrain from worldly pleasures."

Encouraging men to adopt religious devotion, al- Sadiq, peace be on him, said:" Nothing of this world delighted Allah's Apostle, may Allah bless him and his family but that he wanted to be hungry and afraid in it (the world).

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Also he (al- Sadiq) said:" If Allah wants to do good for a servant, He makes him refrain from life in this world, makes him understand the religion, and makes him see its defect (i.e. the defects of life in this world), and whomever is granted these things is granted the ".good of here and of the hereafter

I (the author) say: Indeed, all good is in three things, for rest, tranquillity, and understanding are achieved with them. This is good in this world and obtaining high .position in the NEXT world as Allah has promised

Also he said:" Refraining from the life in this world is the best method to seek the truth, and it (refraining from the life in this world) is against the thing which is sought by the enemies of the truth, who wishes for it (worldly life), is there any patient, generous (one)? ".Indeed, it (worldly life) is nothing but very few days

I (the author) say: The love of life in this world and the wish for it prevent the person from seeking the truth. For example, the wish for abundant money, the wish for the a high position, and the wish for rest prevent the person from saying the truth. However, the person can say the truth, put it into practice, spread it when he or she turns away from these psychological desires. Moreover, turning away from these pleasures needs patience and a generous soul. So, al- Sâdiq summoned those who are patient and generous to turn away from such desires. Then he mentioned that people would not regard patience and generosity as dear except when they know that their existence in this world will last for a few days. That is because when man know that the adversity will .not last, he will habituate himself to generosity and patience to face those adversities

p: ۱۴

Then he, peace be on him, encouraged man to adopt religious devotion through its urgent advantage; this is the best way to urge man to wish for it, for man always likes to get an urgent advantage from his act. For this reason, al- Sâdiq, peace be on him, said:" Whoever adopts religious devotion in this world, Allah will fix the wisdom in his heart and will make his tongue utter it, and will make him see the defects of life in this world (its illness and its cure), and Allah will take him out sound to Paradise."'[۲]

.Now, we must know religious devotion and its reality lest we should confuse the term

Some of his gnostic companions asked him to define religious devotion. He answered:" Allah has defined it in His Book. He, the great and Almighty said:' So that you may not grieve for what has escaped you, nor be exultant at what He has given you.[۲] Then he said:" Indeed, the most knowledgeable of men is the most afraid of them of Allah, the most afraid of them is the most knowledgeable of them of Him and the most knowledgeable of Him is the most devout of them."[۳]

I (the author) say: The definition of al- Sâdiq for religious devotion as in the holy verse makes us understand that religious devotion in this world is not as some people imagine that they should refrain from good food or wear rough clothes, though it sometimes leads to these things, it is higher than these things.

p: ۱۵

When the person turns away from life in this world, he will feel that everything in it is worthless. So, the person does not grieve for what has escaped him, nor is he exultant at that which will come. And if the person cleaves to life in this world, that which has escaped him will sadden him and that which has come to him will delight him. Accordingly, grief and .delight are the best detectors for the reality of religious devotion in this world

Besides, if religious devotion means that the person should turn away from good provisions in this world and pleasures where in as the Sufis (mystics) do, then why has Allah created them? To denote that Allah, the Exalted, is above these claims, let us listen to His Words: Say: Who has prohibited the embellishment of Allah, which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world.... [۴]Also this tradition of al- Sâdiq, peace be on him, proves that good provisions are not prohibited:" Certainly, When life is prosperous, then the righteous are worthier of it than the sinful, the believers than the hypocrites, Muslim than unbelievers." He said this tradition when some people saw him wearing white clothes. They criticized him for those clothes which they regard as a wish for life in this world while the slogan of .his grandfathers was religious devotion in this world

Yes, these things and life in this world should not take the servant's entire attention. .Rather, he should take care of the most lasting, and the most useful

p: ۱۶

Allah, the Glorified has imposed precepts and limited punishments to regulate life in this world. For this reason, al- Sãdiq, peace be on him, guided us to this fact and said:" The most pious one of all people is he who considers suspicion carefully, the most worshipping one of all people is he who performs the duties, the most devout of all people is he who refrains from the prohibited, and the severest one of all people in effort is he who gives [up sins."[۵

.al- Kafi: ٢/١٢٨/١ ١

.al- HadTd, ٢٣ ٢

.Bihar al- Anwar: ٧٨/١٩٣/٧ ٣

.al- Araf: ٣٠ ۴

.Bihar al- Anwa.r: ٧٨/١٩٢/۵ ۵

Life in this world

The world of man is nothing but the self of man and what it contains such as instincts, appetites, ideas, and beliefs. Every thing except his soul is out of his entity and foreign for him. Besides, it has no relation with man's world and has no relation with man himself but to the extent that relates with his ideas, satisfying his appetites, and achieving what his .instincts stir him to

If all the appetites of man are satisfied, then man will achieve all what he wishes in his life, otherwise he will be deprived of them as mucb as some of his appetites are hungry or not .satisfied

However, it is impossible for man to satisfy all his appetites in the life in this world. We will give an example about the appetite of superiority, domination and love, which are the strongest appetites in man. Whatever man rules and dominates, certainly, there are other directions out of his rule or there are other powers compete with him for that. So, the appetite of rule, due to what we have said, cannot be satisfied whatever its owner tries to satisfy it. Besides, to satisfy the appetite of domination is not achieved unless man abandons some of his other appetites such as rest, tranquillity, peace, and the like. That is because to continue the domination or to enlarge it forces man to resist his rivals or to

face his disobedients. Then the more man dominates the more the competition is. So, his deprivation of many appetites increases, too. Generally speaking, the more man indulges in appetites and cleaves to his life in this world, the stronger his appetites are. In the meantime most of his appetites remain without satisfaction. They stir him, ache him, and .spoil his living and his rest till he dies for that

p: ۱۷

In the following words, al- Sâdiq, peace be on him, gives a great picture about this lasting conflict between man and his appetites:" Verily, the parallel of life in this, world is like the parallel of the water of the sea; whatever the thirsty drink of it, they increase in thirst till it [(sea water) kills them."'[۱

Also he, peace be on him, said:" The parallel of him who cleaves to the life in this world is like the parallel of the silkworm- the more it wraps its self with silk the more it will be [difficult for it to go out till it dies of worry."[۲

Warning man against the dangers of life in this world, al- Sadiq, peace be on him, said:" Indeed, the parallel of the life in this world is like the parallel of the snake whose touching is smooth whilst the lethal poison is inside it, the wise man is careful of it while the young ".men catch it with their hands

I (the author) say: The wise man has known that it (life in this world) is full of disturbances, pains, disasters, and misfortunes, while the self- conceited person has no experience in life, so he is like the child who feels the sweetness of life in this world but does not feel its bitterness. So, life in this world deceives the self- conceited person as the smooth tOuching of the snake does though the lethal poison is in its head. For this reason the Imain, peace be on him, and all reformers order man not to be deceived by the pleasures of life in this world, for they lead him to tyranny and make him forget to prepare him self in the life in this world for the life in the hereafter. If you want to go deeper in understating life in this world, then listen carefully to the following worlds of al- Sâdiq on :it

p: ۱۸

Verily, though this life in this world enjoys (man) with its splendor and deceives (him) with" its embellishment, its end will be like the end of springtime, which delights (man) with its greenness, then it withers when its period ends, he who is faithful to himself knows what has been imposed on him and what (has been) permitted for him, must considers his Lord, the Great and Exalted, carefully and knows him, and is careful of his evil place to return to. Indeed, the life in this world deceived people, but they left it more quickly than they came to it and though they were happier (than others) in it. Their death came to them while they were sleeping at night or while they were playing in the morning. How were they brought out of it (this world)? How have they reached (the stage) after it? It (life in this world) has made pain follow them, it has reflected regret oU them, it has made them swallow the bitter taste, and has made them choke with the cup of parting. Woe unto him who is pleased with it or delighted at it! Has not he seen the death of his grandfaaeaہ and of his past enemies and friends? (Has not he known that) their perplexity was longer (than his) in it, their attack was uglier (than his) in it, their deal was more losing (than his) in it, and their grief was greater (than his) in it? He who is deceived by it (life) should think of his death in it and abandons his desires where in. Suppose that he was given the longest age, was given all properties, then does not he become an old (man)? We ask Allah to grant you and us a good deed through obeying return to His mercy, refraining from disobeying Him, and through Him.'[٣]

p: ١٩

Also Consider carefully his words on life in this world and its owners:" how many a seeker of life in this world, but does not obtain it, and obtainer of it has left it. So, its seeking - should not divert you from your act. Request it from its Granter and its Possessor. And how many a cleaver to the life in this world, it knocks him down, what he has obtained of it has diverted him from seeking his life in the hereafter till he finished his lifetime and his [death came to him , ,[۴

How truthful his (al- Sâdiq) analysis is on life in this world and the kindsof people in it:" What is the life in this world? And what could it be? Is life in this world nothing but a meal you have eaten it? or a garment you have worn? Or an animal you have ridden? The believers have no confidence in the life in this world and do not feel safe from the coming of the hereaja The life in this world is transient and the life in the hereafter is permanent The people in this world are heedless. The devotees are lighter than the people of this world in provision and more than them in help. When you forget, they (the devotees) remind you. When they remind you, they teach you. Then regard the life in this world as a house you had lived in it th.r, you have left it or as perfection you obtained in your sleeping, but there was nothing of it in your hand when you get up. How many a cleaver toa matter became unhappy when it came to him. And how many a leaver to a matter [became happy when it came to him." [۵

p: ٢٠

Also pay attention to the following words of al- Sädiq, peace be on him:" I have regarded the rank of the life in this world as the rank of the dead animal. When I am forced to eat of it I eat. Indeed, Allah, the Blessed and Exalted, knows what the servants do and where they will return to, si He (Allah) is patient toward their evil deeds because of his previous knowledge of them. Then the good request from him who is not afraid af escape should not deceive you." Then he recited the following Words-of Allah, the Exalted:" (As for) that future abode, We assign it to those whnj have no desire to exalt themselves in the earth nor to make mischief and tim good end is for those who guard (against evil)."[۶] Then he (al- Sâdiq) begai weeping and saying:" By Allah, the hopes have disappeared with tIafr verse." Then he, peace be on him, said:" By Allah, the obedjents who a not commit even the little harm have succeeded, to fear Allah is enough knowledge and self- conceit is [enough ignorance."[۷

I (the author) say: When al- Sadiq, peace be on him, said that the h had disappeared he meant the hopes of the people of the evil deeds. Allah is patient toward them so that they think that they will be safe from the torture in the hereafter However, the verse indicates that the fin abode is assigned to those who have no desire to exalt themselves in the .earth nor to make mischief. Accordingly, no one except them has a shr the hereafter

p: ۲۱

A man came to al- Sadiq, peace be on him, and asked him for a need.He peace be on him, said:" Be patient. Surely, Allah wi١l make an ea.cêar you." He kept silent for an hour, then be came to the man and asked Him:" Tell me about the prison of Kufa. How is it?" The mai answered:" Allah make you righteous, it is narrow and nasty. And its people are worst condition" So, al- Sâdiq, peace be on him, said:" You are in prison and you want wideness ".in it, did you not know that life in this world is a prison for the believer

Also consider carefully the following words of al- Sädiq, peace be on him:" Whoever enters upon morning and evening and life in this world is his greatest intention, Allah will put poverty between his two eyes and scatter his affair, and he will not get anything of life in this world except that which has been allotted for him. And whoever enters upon morning and evening and the hereafter is his greatest intention, Allah will put riches into [his heart and gather his affair."[٨

I (the author) say: That is because he whose intention is the life in this world, his appetites stir him frequently to satisfy them white he is not able to satisfy them. So, he is always in need of many things. Accordingly, poverty is always before him, his intention is branching because the affairs of this life are branching, so his affairs scatter. Nevertheless, he does not gçt anything of this wide life but that which has been assigned for him. As for him whose intention is the future life, Allah will put content into his heart, so whoever is satisfied is rich. Accordingly, his intention is not branching according to the branching .affairs of life. Thereby, his affairs come together and his mind is calm

p: ٢٢

Also he, peace be on him, shows you the sorrow of those who seek the mortal life in this .world

He, peace be on him, said:" He whose longing is much for life in this world, his sorrow is [more when he leaves it.[٩

Concerning those who are absorbed in the life in this world, he, peace be on him, said:" He whose heart cleaves to the life in this world (suffers from) three qualities: unperishable [worry, unobtainable hope, and inaccessible wish."[١٠

I (the author) say: These are some examples of the words of al- Sädiq, peace be on him concerning the life in this world and those who are deceived by it. He said these words to awaken the heedless and warn them against the deceiving pleasures of the life in this .world

.al- Kafi: ٢/٣١۶/٧ ١

.al- Zuhd, al- Husayn b. Sa'ced, ۴۵/١ ٢

Muhaj al- Da'awit ٣

.Sbayjja al- Mutfd al- Irshad ۴

al Hasanb 'AIi,Tuhaf al 'UqflI ٢٨ ۵

.al Qasas ٨٣ ۶

B,hlr al Anwflr: ٧٨/١٩٣/٧ ٧

.al- Kafi, ٢,٣١٩/١۵ ٨

.Ibid, ٢/٣١٩/١۵ ٩

.Ibid, ٢/٣٢٠/١٧ ١٠

Hypocrisy

Hypocrisy means seeking a position in the hearts of people through performing good .deeds or acts indicating them such as clothes, appearance, movements, and rests

Hypocrisy is among the cardinal sins. The Verses and the traditions have dispraised it. Concerning it many traditions have been mentioned on the authority of al- Sfldiq, peace .be on him. These traditions have dispraised hypocrisy and its owner

p: ٢٣

al- Sâdiq, peace be on him, said:" Every hypocrisy is polytheism, whoever performs good deeds (to please) people takes his reward from people, and whoever performs good [deeds (to please) Allah (takes) his reward from Allah."'[۱

Also he mentioned the following Words of Allah, the Exalted, :"Therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord."[۲] So, the person who joins someone in the service of his Lord is he who performs good deeds to make people praise him or to hear of him, in other words to please people not to please Allah. Then al- Sadiq, peace be on him said:" Any servant who performs good deeds secretly, the days will never pass unless Allah shows him good. Any servant [who performs evil deeds secretly, the days will never pass unless Allah shows him evil.'[۳

Also al- Sâdiq said:" Why does the one of you show good (deeds) and conceal evil (deeds)? Why does he not come BACK to himself to know (it is) not right to do that? And Allah, the Great and Almighty says:' Nay! man is evidence against himself.'[۴] If the inner self is right, [openness is strong.' [۵

I (the author) say: How valuable these words are! That is because the hypocrite comes BACK to himself and knows that what he shows is against what he conceals. Then that affects his deeds whether he knows or does not know. When he comes BACK to himself he feels this weakness and deception. Without doubt, weakness affects his deeds, So, he .trembles out of weakness

p: ۲۴

As for him whose hidden and open deeds are both right is strong in his deeds, for he is sure of himself and 'feels its strength. To feel strength controls man's words and deeds.

Also al- Sadiq, peace be on him, said:" Whoever performs a few deeds to please Allah, Allah will show him more than what he performs. And whoever performs many deeds to please people through rendering tiredness of his body and sleeplessness of his night, Allah refuses his deeds and degrades them in the eye of him who hears him."

Also al- Sâdiq said:" Why does man perform deeds contrary to what Allah knows? Allah's Apostle, may Allah bless him and his family said:" Whoever performs a deed secretly, Allah wilt reward him according to it- if it is good, Allah will reward him good; if it is evil Allah will reward him evil."

And al- Sâdiq, peace be on him, said:" Be careful of hypocrisy, for he who performs deeds to please other than Allah, Allah makes him get his reward from him to whom he performs the deeds."'[۶]

I (the author) say: These are extracts of al- Sadiq, peace be on him on hypocrisy. With them he denotes the unsucintention of the hypocrites and the disappointment of those who perform deeds to please men. Accordingly, the days will expose their offenses. Besides, their deeds do not grow, nor do they get their rewards from those to whom they perform deeds.

١ al- Kafi, ٢/٢٩٣/٣.

p: ٢٥

.al-Kafi, ١١٠ ٢

.al- Kafi, ٢/٢٩٥/١٢ ٣

.al- Qiyäma, ١۴ ۴

.al- Kafi, ٢/٢٩٥/١١ ۵

.al-Kafi, ٢/٢٩٣/١ ۶

Injustice

All wise men have agreed on the idea that injustice is ugly. For this reason, Allah has dispraised polytheism because it is injustice. He said:" Most surely polytheism is a grievous injustice.[١] Besides there are many verses and traditions which dispraise .injustice and regard it as prohibited act

However, injustice ranging between muchness and littleness, between strength and weakness as the verses indicate that. For this reason, al- Sâdiq, peace be on him said:" There is injustice stronger than injustice, for which its owner finds no helper but Allah."[٢]

I (the author) say: That is because the weak person is unable to take his right, so Allah, the Exalted, is his supporter and the Taker of his right. In this connection, there is a tradition reported on the authority of Zayn at'abidTn, who said:" Be careful not to do injustice to him who finds no helper against you except Allah."[٣]

Do not think that the unjust person is only the doer of injustice, but he is among three persons as Abfl Abd Allah, peace be on him said:" The doer of injustice, the one who helps him with (injustice), and the one who is pleased with injustice are all three partners."[۴]

Rather, al- Sftdiq, peace be on him, added another person to the three persons. He said:" Whoever excuses an unjust person for his injustice, Allah empowers a person over him to do injustice to him, if he asks Allah, Allah does not answer him and does not reward him ".because of his injustice

p: ٢۶

As injustice is very ugly, the person who does not intend to do it is rewarded as al- Sâdiq, peace be on him, said:" Whoever enters upon morning and does not intend to do injustice to anyone, Allah forgives him all his sins on that day unless he sheds blood or takes the ".prohibited money of the orphan

Two men brought a dispute before al- Sâdiq, peace be on him. He did not hear their words entirely, but he said:" Indeed, whoever is successful through injustice does not get any good. Indeed, the victim of injustice takes (a share) of the debt of the unjust person more than the (share which) unjust person takes of the money of the victim of injustice." Then he, peace be on him, said:" Whoever does the evil to people should not refuse the evil when they are done to him, for the son of Adam reaps what he sows. Thereby, no one reaps the sweet from the bitter nor the bitter from the sweet." So, the two men had made peace before they went away

I (the author) say: What an eloquent sermon! And what a truthful example! However, the self is naturally disposed for doing the evil and showing enmity. So, the self is blind of good deeds. For example, how does the person reap the sweet from the bitter and the good from the evil, while he himself is not ready to forgive those who mistreat him and do ?injustice to him

Zyyâd al- Qandi'[۵] came to al- Sâdiq, peace be on him. al- Sâdiq said to him:" Zyyâd, have you become a governor for those?" Zyyãd answered:" Yes, son of the Apostle of Allah, may Allah bless him and his family. I have manhood, but I have no money. So, I help my brother with (the money I get) from the ruler." al- Sâdiq said:" Zyyâd, if your self summons you to treat people unjustly, then remember that Allah, the Great and Almighty, is able to [punish you."[۶

p: ۲۷

I (the author) say: The ruler is liable to do injustice. However Allah, the Exalted, is able to punish him and take vengeance on him. So, the ruler should take this fact into .consideration to refrain from injustice

As Allah, the Glorified, regards injustice as a great crime, he answers the desire of the victim of injustice as Abü Abd Allah said:" Beware of injustice, for the du'â (supplication) of [the wronged person ascends to the sky."[۱

.I (the author) say: That the du'fi ascends to the sky means that Allah will surely accept it

.al- Kafi, ۲/۳۳۱/۴ ۱

.al- Kafi, ۲/۳۳۱/۴ ۲

.al- Kafi, ۲/۳۳۱/۵ ۳

.Ibid, ۲/۳۳۳/۱۶ ۴

Ibin Marwan al- Qandi al- Anbari. He remained a live till the days of al- Rids, peace be on ۵ him. He was the representative of al- Kflzim, peace be on him. When al- Kazim was imprisoned, many properties were with Zyyld. al- Rida asked him to repay those properties, but he claimed that they were endowments because he wished for them. However, Zyyäd was among those who reported the textual nomination of al- Rida. Also .he was a reliable narrator

.Shaykh al- Ttisi, al- Majalis, Majlis no. ۱۱ ۶

The Believer

When the person believes in a certain thought, he should let the thought dominate him. In the meantime he should be loyal to his thought and is ready to die for it. That is because when the thought is firmly established in the self of man, it becomes inseparable part of his entity, in other words it becomes himself. So, if it is possible for the person to get rid of himself and to be disloyal for it, then it is possible for him to get rid of his thought and to be disloyal for it

p: ۲۸

SO, the religious thought is stronger than any other thought, for if the person believes that Allah is Powerful and Just, then he will disdain all appetites of the life in this world and .adopt the following moral traits

When you know that such a person has not adopted these moral qualities, then know that he is not a true believer or his belief is weak because the thought is.not firmly established .in himself

Concerning the qualities of the believer, Abfl Abd Allah, peace be on him, said:" The believer should have eight qualities: (he should be) solemn during misfortunes, patient during the tribulation, grateful during the welfare, satisfied with what Allah has given him. (He should) not do injustice to the enemies, nor does he wrong friends. His body, because ".of him, is tired, and people, because of him, are pleased

Then he said:" Verily, knowledge is the friend of the believer, clemency is his minister, patience is the Emir of his soldiers, fellowship is his brother, and kindness is his father."[۱]

I (the author) say: Most people think that they have virtuous traits because they love .themselves and are satisfied with them, so they are blind to their defects

In fact such a quality is the first of the vices. Rather, it is the beginning of every vice. However, if the person considers carefully the above-mentioned words of al- SSdiq, peace be on him, about the believer, then he habituates himself to them and knows the reason why Allah, the Exalted, said:" And most men will not believe though you desire it eagerly."[۲]

p: ۲۹

Also al- Sâdiq, peace be on him, said:" The believer has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge, activity with guidance, obedience with righteousness, knowledge with clemency, courtesy with fellowship, generosity with rightness, moderation in riches, gracefulness in starvation, forgiveness with ability, obedience of Allah in his order, giving up the appetite, piety in the desire, eagerness in (waging) Jihad, worship in devotion, endurance in hardship. He is dignified during calamities, patient in distresses, and thankful during ease. He does not BACKbite (people), nor does he become proud, and nor does he abandon his blood relations. He is not feeble, nor is he rude, nor is he rough. His sight does not precedes him, nor does his abdomen expose him, and nor does his private part overcomes him. He does not envies people, nor taunts (people), nor is taunted, and nor does he steal. He supports the victim of injustice, has mercy on the poor. His own self is in distress because of him, while people are in ease from him. He does not wish for the glory of this world, and nor does he become impatient because of its humiliation. For people there is purpose (which) makes him busy. No defect is seen in his judgment nor weakness is in his idea, and nor loss is in his religion. He guides him who seeks his advice, him who helps him, and abstains from indecency and ignorance."'[۱]

I (the author) say: al- Sadiq, peace be on him, said these words concerning the Imams of (a/il al Bcryt), for there is no person has obtained such a rank of perfection as the Koran says:" And most men will not believe though you desire it eagerly."[۴]

p:۳۰

Also he, peace be on him, said:" The believer is not believing till he is perfect in mind. And he is not perfect in mind till he has ten traits. Good alone is expected from him, evil from him is not to be feared. He regards much good of his own self as little, regards little good of others as much, regards much evil of his own self as much, regards much evil of others as little. He does not become fed up with needs (requested) from him and is not tired of seeking knowledge all his lifetime. Humbleness is more desirable with him than glory, and poverty is more desirable with him than riches. Little food is enough for him. And when he meets someone he says: he is better and more devout than me."[۵]

.al- Kafi, ۲/۲۳۱/۴ ۱

.Yusuf, ۱۰۳ ۲

.Shaykh Tflsi, al- Majälis, Majlis no. ۵ ۳

.al- Kafi, ۲/۲۳۰/۲ ۴

.Yusuf, ۱۰۳ ۵

His Sermons on Various Matters

Among his eloquent impressive sermons are the following. al- Sädiq, peace be on him, said them when a man asked him to teach him a sermon:" If Allah has guaranteed livelihood, then why do you worry? If livelihood is determined, then why are you eager for it? If the reward is from Allah, then why do slacken? If the recompense is from Allah, then why do you try to be miserly? If the fire is the (decreed) punishment by Allah, then why do you disobey Him? If death is true, then why do rejoice? If standing before Allah is true, then why do you cheat (people)? If Satan is an enemy, then why are heedless? If walking on the Sirât'[۱] is true, then why do you incline to vanity? If every thing is predestined by Allah, then why do you feel sadness. And if the life in this world is mortal, then why do you have confidence in it?"[۲]

p: ۳۱

I (the author) say: The Imam condemned the person who has these unlovable traits such as worry, eagerness, collecting (money), sluggishness, and the like, while he knows that .Allah has guaranteed livelihood and it is predestined, the reckoning is true, and so on

However, though people know that these are unlovable traits, they have adopted them because they love themselves. In the meantime, the appetites have controlled their .minds

Among his wonderful sermons is:" Postponing repentance is self-conceit, lengthening procrastination is perplexity, offering an excuse for Allah is ruin, persisting on the sin is safety from Allah's plan. 'But none feels safe of Allah's plan except the people who shall [perish.' "[۳

Also al- Sadiq said:" You are (living) with taken souls and in counted days, death comes suddenly, whoever sows good reaps happiness, whoever sows evil reaps regret, the slow one of you does not precede his luck, the eager one does not obtain (anything) except that which has been predestined for him. Whomever is given good, Allah has aiven it to [him. Whomever is saved from evil, Allah has saved him from it.[۴

Also he, peace be on him, said:" Whoever fears Allah, Allah saves him (from adversities) Whoever thanks Him, He increases him. And whoever grants I-Jim a loan, He will reward [him."[۵

Also he said to Abii BasTr:" Do not you feel sadness? Do not you worry? Do not you feel pain?" He (Abti BasTr) said:" Yes." al- Sadiq, peace be on him, said:" If you feel all these things, then remember death, your loneliness in your grave, the running of your eyes on your cheeks, the cutting of the members of your body, the eating of the ants from your flesh, your wearing out, and your departure from this world. All these things sfmll urge [you to act and prevent you from cleaving to the life in this world."[۶

p: ۳۲

I (the author) say: If man adopts these ideas to himself, he will abstain from committing major sins and habituate himself to obedience. Of course, the person who thinks of this .horrible condition in his grave will perform good deeds and give up cardinal sins

Also he, peace be on him, said:" None, even if the conditions help him, is able to get good living but through the misfortune. And whoever waits for the postponed investigation (to carry out) the urgent chance, the days will deprive him of his chance, for deprivation is the [state of days, and passing is the state of time.[۷

I (the author) say: These are eloquent, wise words which indicate the real facts of this universe. As for the first part of them, we all know that we get good living through hardships even if we have a great power or much money. That is because man is unable to satisfy all his appetites even if the life in this world is suitable for him. Also consider ".carefully:" Paradise is surrounded by adversities

As for the second part of them, namely the chance- it does not meet man but through the gathering of thousands of causes which are out of his will. If the chance comes, while he awaits for studying it, it will escape him, for he has not used the last cause which is his decisive will. More likely, the gathering of the causes in the system of the universe will not serve him again because it is not under his will. For this reason, the gathering of the causes is called chance. Accordingly, the decisive, wise person must seize the opportunity .when it comes

p: ۳۳

Also al- Sâdiq, peace be on him, said:" Indeed, the hypocrite is -displeased with whál the believer is happy. The happy (person) takes a lesson from the seriaon of religious [devotion even if the sermon is offered to other than him."[٨

:References

.A kind of bridge which oniy the righteous can cross on the road to Paradise ١

.al-Saduq, al- Tawtd. al- Khism: ٢/٦١ ٢

.al- Muffd, al- Irshad ٣

.Ibid, ٢٨۴ ۴

.al- Muffd, al- Irshad ۵

.Shaykh Tusi, al- Majalis, Majlis no. ۵۵ ۶

.Tuhaf al- 'Uqul, ٢٨١ ٧

.Roudat al- Kafi ٨

HIS COMMANDMENTS

HIS COMMANDMENTS

The social importance of the person is embodied through the good he does for society. Also his personal importance is embodied through his good deeds. If al- Sâdiq, peace be on him, had nothing but those words which we have mentioned, then they will be enough evidence for his Divine, scientific importance and his concern to reform the nation. You have read some of his sermons. Here, we will mention some of his commandments for you to read them and to find the efforts of the godly rulers and guides of the nations, who (godly rulers) guided them (nations) to good acts, summoned them kindly to their :missions, and taught them sincerely. His Commandment to His Son al- Kftzim

Some of al- Sâdiq Shia (followers) came to him while he was giving commandments to his :son Mtisâ. Some of them are

My son, accept my commandments and memorize my words, for if you memorize them,"

you will lead a happy (life) and die a praised (death). My son, indeed, whoever is content becomes rich, whoever looks at what in the hand of other than him dies poor, whoever is displeased with what Allah has predestined for him accuses Allah in His Decree, whoever regards his own slip as small regards the slip of others as big. My son, whoever uncovers the veil of others, his defect is uncovered, whoever draws the sword of disobedience killed with it, whoever digs a well for his brother falls into it, whoever makes friends with the foolish is degraded, whoever makes friends with the knowledgeable is respected, and whoever enters the evil places is accused. My son, say the truth for you or against you, beware of the slander, for it plants the enmity in the hearts of men. My son, when you seek generosity, seek it from its places (i.e. the noble men), for generosity has places, the places have origins, the origins have branches, the branches have fruit, no fruit is sought but with a branche, and no firm origin but in a good place. My son, when visit, visit the good, but do not visit the wicked, for they are like the solid rock whose water does not gush out, the tree whose leaves do not get green, and the land whose plants do not appear."[۱]

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I (the author) say: Some of these words have been mentioned in Nahj alBalâgha. No wonder, for they (the Imams) took knowledge from each other. Perha, al- Sâdiq, peace be on him, has mentioned these words as quotations. His Commandments to His :Companions

After the Basmala[۲]: Then after this, ask Allah your Lord for health,cleave to meekness, solemnity, and calmness. Cleave to modesty and refrain from what the righteous had refrained before you. Fear Allah, and prevent your tongue (from saying anything) but from the good. Be careful not to sharpen your tongues with false witness, false accusation, iniquity, and aggression. Because if you prevent your tongues from (saying) what Allah hates, this will be better for you with your Lord than that for which you sharpen your tongues. Because sharpening the tongue (to utter) what Allah abhors and what He prevents (you) from causes disobedience for the servant with Allah, and hatred from Him. So, Allah will bring on him deafness, dumbness, and blindness on the Day of Judgment.so, you become as Allah has said:" deaf, dumb (and) blind, so they do not understand." Namely, they will not utter, nor will they be allowed to apologize. Keep silent (from everything) except that which Allah avails you with in your NEXT life and reward you for. Implore Allah very much, for Allah likes His believing servants to Implore Him, and He has promised His believing servants to accept (their supplication), and Allah will turn the du'â' of the believers into acts to increase (their rank) in Paradise. So, remember Allah as far as possible at every hour of the hours of day and night, for Allah has ordered (you) to remember Him very much, and Allah remembers him who remembers Him of the believers. Know that anyone of the believing servants remembers Allah, Allah remembers him with good. So, do your best to obey Allah. That is because nothing of good is obtained from Allah but through obeying Him and refraining from what He has prohibited in the Koran, whether they are open or secret. He said in His Book and His Words are true:" And abandon open and secret sin."[۳] And know that Allah has prohibited what He has ordered you to refrain from. Do not follow your desires and your ideas so that you go astray, for the most astray one of people in going with Allah is he who follows his desire and his idea without guidance from Allah. Do good to yourselves as far as possible, for 'if you do good, you will do good for your own souls, and if you do evil, it shall be for them.' know that Allah does not make a servant of His servants safe till he (the servant) is pleased with what .Allah has done to him

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Attend constantly to prayers and to the middle prayer and stand up truly obedient to' .Allah,' as Allah, in His Book, had ordered the believer before you

Beware of might and glory, for glory is the attribute of Allah, the Great and Almighty. So, whoever shares Allah His attribute, Allah breaks him and humiliates him on the Day of judgment. Be careful not to wrong each other, for it (wrong) is not among the traits of the righteous, and for whoever wrongs the (others), Allah makes his wrong against him, the help of Allah will be to him who is wronged, whomever Allah helps is victorious and gets victory from Allah. Be careful not to envy each other, for the source of unbelief was envy. Be careful not to help each other against the oppressed Muslim, so he invokes Allah against you and his invocation is accepted against you. That is because our father (i.e. grandfather) the Prophet of Allah, may Allah bless him and his family, said:' Indeed, the supplication of the oppressed Muslim is accepted. So, you should help each other, for our father the Prophet of Allah, may Allah bless him and his family, said:' Indeed, to help the '.Muslim is better and greater than to fast and to remain in the scared Mosque

Know that Islam (means) submission, and submission (means) Islam. So, whoever submits to (Allah) becomes Muslim; whoever does not submit to (Allah) is not Muslim. And whoever wants to do good to himself, then he should obey Allah. Indeed, whoever obeys Allah does good to himself. Be careful not to disobey Allah, for whoever disobeys Allah does evil to himself. Accordingly, there is a great difference between good and evil- the good people will obtain Paradise from their Lord; the wicked will obtain fire from their ".Lord. Therefore, obey Allah and a void disobeying Him

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I (the author) say: These commandments are long. So, we have mentioned some of them. It has been mentioned in the book 'Roudat alKâfi by al- Kulayni, may his grave be fragrant. About these commandments, al- Kulayni said:" Al- Sâdiq, peace be on him, sent them to his companions and ordered them to study these commandments and to put them into practice. So, they put them in their houses. When the performed their prayers, they looked at them.aa

Yes we must study these commandments and put them into practice because they have .all good manners

:His Commandments to Abd Allah Bin Jundub

Abd Allah b. Jundub al- Bajali al- Kuff was the Companion of al- Sâdiq, al- Kâzim, .and al- Ridâ, peace be on them. He was the agent of al- Kazim and al- Ridâ. He was a worshipper, and his rank was very important for the Imams. In his book 'al- Rijâl', al- Kashy has mentioned that Abd Allah b. Jundub said to AbU al- Hasan, peace be on him:" Are you satisfied with me?" AbO al- Hasan answered:" By Allah, yes. Allah and His Apostle are ".satisfied with you, too

Al- Sâdiq gave him commandments which have valuable sermons. We have mentioned some of them. He, peace be on him, said:' Bin Jundub, he who depends on his deed perishes, and he who commits sins is not saved with Allah's mercy."' Bin Jundub said:" Then, who is saved?" Al- Sädiq

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said:" Those who are between fear and hope. It is as if that their hearts were in the claws ".of the bird because of their eagerness for the reward and fear of chastisement

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Bin Jundub, Whoever is pleased with that Allah will marry him to young ladies having" eyes with a marked contrast between white and black, and crown him with the light, then ".must delight his believing brother

Bin Jundub, the Satan has snares with which he catch (people). So, beware of his snares" and nets." He (Bin Jundub) said:" Son of the Prophet of Allah, may Allah bless him and his family, what are his snares and nets?" He (al- Sadiq) said:" As for his snares, he (the Satan) prevent (you) from treating the brothers kindly, and as for his nets, he (orders you) to sleep during the time of the prayers which Allah has imposed (on you). Indeed, to move the feet to visit the brothers and to treat them kindly is the best way to worship Allah. Woe unto those who are heedless from the prayers, who sleep during the time of the prayers, who mock at Allah and His verses in the Koran, 'Surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will he look at them on the Day of '.Resurrection nor will He purify them, and they shall have a painful chastisement

Bin Jundub, whoever runs to fulfill the need of his brother is like him who runs between" Safa and Marwa, and whoever fulfills his need is like him who sacrifice his blood in the way of Allah on the day of the (Battle) of Badr and 'Uhud, and Allah did not punish any ".nation but when it disdained the rights of their poor brothers

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Bin Jundub, if you wish like to neighbor the Great (Allah) in His House and dwell Paradise" near him, then regard the life in this world as low, remember death frequently, do not save up (money) for tomorrow, and know that what you have advanced is for you, and ".what you have delayed is against you

Bin Jundub, whoever deprives himself of his earn, indeed, collects to other than him," whoever obeys his whim, surely, obeys his enemy, and whoever fears Allah, Allah guarantees what has made him worried in here and the hereafter and keeps for him what has disappeared from him. Feeble is he who does not prepare patience for every tribulation, gratefulness for every blessing, and ease for every hardship. Habituate yourto every misfortune in child, money and progeny. Indeed, He (Allah) takes His loan and takes His gift to try with them your patience and your gratefulness. Hope Allah the hope which does not lead to disobedience and fear Him the fear which does not dash your hope of his mercy. Do not be deceived by he words of the ignorant nor with their praise, for you will be proud, haughty, and conceited with your deeds. Indeed, the best acts are worship and humbleness. Do not lose your property, which you will leave after your death, to reform the property of others, Be satisfied with what Allah has

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predestined for you. Do not look but at what you have. Do not wish for what you cannot obtain, for whoever gets satisfied gets full, and whoever is dissatisfied is not full. Take your portion from your life in the hereafter. Do not be ungrateful during riches, nor be impatient during poverty. Do not be rude that people hate your nearness. Do not be feeble lest he who knows you should disdain you. Do not dispute with those who are superior to you. Do not scorn those who are inferior to you. Do not dispute with the people of authority. Do. not obey the foolish. Think of every matter before you start to know its beginning and its end. Regard your self as an enemy to make it good. If you do a person a favor, do not spoil it with much reminding. Rather, do a better one than it, for that makes your manner good and achieves your reward in the hereafter. And cleave to silence to be regarded as meek whether your are ignorant or knowledgeable. Indeed, silence is good ".with the knowledgeable and as a cover for you with the ignorant

p: ۳۹

Al- Sãdiq, peace be on him, quoted here some commandments of 'Isa (Jesus), peace be on him, to his companions:" And beware of looking, for it plant an appetite in the heart. It is an enough trail for its owner. Blessed is he who puts his sight in his heart and does not put his sight in his eye. Do not consider the defects of people as masters, and consider their defects as servants. Indeed, people are inflected and healthy. So, have mercy on the ".inflected and thank Allah for health

Then he, peace be on him, said:" Bin Jundub, visit him who abandons you, give him who deprives you (of your right), treat kindly him who mistreats you, greet him who abuses you, do justice to him who quarrels with you, and forgive him who wrongs you as you want him to forgive you. So, take a lesson from Allah's forgiveness for you. Do you not see that His sun shines over the chaste and the unchaste and His rain comes down to the righteous and the sinners.aa

Bin Jundub, Islam is naked, so its clothe is modesty, its embellishment is solemnity, its" manhood is the good deed, and its pillar is piety. Every thing has a foundation; the [foundation of Islam is our love, we, the (ahl al Bayt)."'[۴

:His Commandments to Abd Allah al- Najâshi in the Same Letter

Abd Allah b. Sulayman al- Nawfali said:" I was sitting with Ja'far b. Mohammed al- Sâdiq. Suddenly, the servant of Abd Allah al- Najäshi came to al- Sâdiq. He greeted him and :handed him a letter. Al- Sâdiq opened the letter and read it. The letter read as follows

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In the Name of Allah, Most Gracious, Most Merciful, may Allah prolong the life of my" master, and may He make me ransom for him. I have been inflected by the State of al-Ahwäz. I want my master to limit a punishment for me or to give me an example to use it as a proof for what makes me nearer to Allah, the Great and Almighty, and to His Apostle. I want him to sum up, in his letter: What does he think for me to put into effect? In what does he spend it? And in what shall I spend it? Where should I put my Zakat (alms)? In what shall I spend it? With whom shall I associate? With whom shall ۱ be happy? Whom shall I entrust, believe in, resort to concerning my secrets? Indeed, you are the Proof of Allah for his creation and His trustee of authority in His country (i.e. the earth), may Allah ".bestow His blessing upon you

:".Abd Allah b. Sulaymân said:" Abui Abd Allah (al- Sãdiq), peace be on him, answered him

In the Name of Allah, Most Gracious, Most Merciful, may Allah compliment you with His" good deed, be kind to you with His favor, and guard you with His care. Indeed, He is the Supporter of that. Now then, your messenger came to me with your letter. I have read it and understood what you have mentioned and asked about. You have claimed that you have been inflected by the State of al- Ahwäz. So, that has delighted me and grieved me. As for my delight at your ruling, I have said: May Allah help and strengthen with you a grieved (person) from the supporters of the Family. And as for my grief, I am afraid that you might mistreat a support of us, so you will not obtain the mercy of the Holy Being .((Allah

p: ۴۱

I am going to summarize to you all what you have asked about. If you put them into effect and do not exceed them, I hope you shall be saved, Allah willing. My father told me on the authority of his grandfathers on the authority of 'Au b. Abü Talib, peace be on them, on the authority of the Prophet of Allah, may Allah bless him and his family, who said:' Whomever his believing brother asks the advice of him but does not show him sincere advice, Allah deprives him of his intellect. Know that I am going to advise you. If you put my advice into effect, you will get rid of what you are afraid of. Know that you are able to accomplish your rescue and your salvation when you refrain from shedding blood and harming the supporters of Allah, through treating subjects kindly, with patience and good friendship, with leniency without weakness and strength without violence. Complying with the moods of your companion and his messengers who come to you, and treat your .subjects according to justice and Inqulty, Allah willing

Beware of slanderers, do not let anyone cleave to you, do not let Allah see you accepting (their words) absolutely, while you do not do justice to people. So, Allah will be angry with you and disgrace you. As for him whom you rely on, satisfied with, and entrust with to carry out your affairs

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should be experienced, clear- sighted trustee, He should agree with you on your religion, know your subjects, and try the two parties. So, if you find such a person, then depend on .him

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Be careful not to give even a dirham or take off a garment in the manner that displeases Allah to a poet, a comedian, and a joker, in this condition you should give the same (sum of many) to Please Allah.

Your prizes, bonuses, and robes of honor should be given to leaders, messengers, grandsons, postmen, the police, and the collectors of Chomps (fifth). As for the money which you want to spend in the fields of righteousness, success, generosity, alms, hajj, drinking water, the garment you use during / prayers, and the gift which you offer for Allah, the Great and Almighty and for his Apostle, my Allah bless him and his family, should be from your most lawful earn.

Abd Allah, spare no effort to avoid hoarding up gold and silver so as not to be among those about whom Allah, the Great and Almighty, says:' And (as for) those who hoard up gold and silver and do not spend it in Allah's way.'

Do not regard as little those remnants of food. Spend them to full the empty abdomens to clam the anger of Allah, the Blessed and Exalted. Know that I have heard my father reporting a tradition on the authority of his grandfathers, on the authority of 'Ali b. Abi Talib, on the authority of the Prophet, may Allah bless him and his family, who said:' Whoever spends his night full, while his neighbor is hungry has not believed in Allah and the NEXT Day (the hereafter).' So, we said, 'Allah's Apostle, we have been ruined!" He said:' You can putout the anger of the Lord with the remnants of your dates, your living, and your worn- out pieces of cloth.'

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Amir al- Mu'minin (Imam 'Ali) went out of this world while he had no responsibility for anyone till he met Allah praised- unblamed nor dispraised. Then the Imams after him followed his example as you have known. They (the Imams) did not stain themselvewith .anything of the worldly calamities, may Allah bless them all and make their abodes good

I have sent you the noble deeds of this world and the future one. If you put my advice into effect, I hope that Allah, the Great and Almighty, will forgive you all your sins with His .power, even if they are as heavy as the mountains or as the waves of the seas

Abd Allah, be careful not to scare a believer, for my father Mohammed told me on the authority of his father, on the authority of his grandfather 'Au b. Abü Tâlib, peace be on him, who said:' Whoever looks at a believer to scare him, Allah will scare him on that day when there will be no protection but His protection and gather his flesh, his body, and all '.his member in the shape of the small ants till He (Allah) brings him to his ruin

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My father told me on the authority of his grandfathers, on the authorit) of 'Ali, on the authority of the Prophet, my Allah bless him and his family, who said:' Whoever helps a grieved believer, Allah will help him on that day when there will be no protection but His protection, make him safe on the Day of the Great Scare, and make him safe from the evil consequence. Whoever fulfills a need for his believing brother, Allah fulfills many needs for him, among them is Paradise. Whoever clothes his believing brother (to cover) his nakedness, Allah will clothe hun from the sacrament of Paradise and from its brocade and its silk. And he will go on enjoining himself with the pleasure of Allah as long as there is a piece of thread on the clothed person. Whoever feeds his brother, Allah will feed him from the good provisions of Paradise. Whoever waters his brother, Allah will water him from the sealed nectar. Whoever serves his brother, Allah will make the Immortal boys to serve him, and dwells him with His pure friends. Whoever carries his believing brother from the saddle of his (animal), Allah will carry him on a she- camel of the she- camels of Paradise and vie him in glory with the close angels on the Day of judgment. Whoever marries his believing brother to a woman whom he depends on, who helps him, and with whom he is pleased, Allah will marry him to one of the pure, beautiful girls (in Paradise), and entertains him with the truthful ones of his family and his brothers. Also he (Allah) will

entertain hii۱a with them. Whoever helps his believing brother against an oppressive ruler, Allah will help him pass the road (on the day when) the legs shake (with fear). And whoever visits his believing brother in his house not for a need, Allah will regard him as one of the Visitors of (His Scared House), and it will be a must on Allah to honor His .visitors

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Abd Allah, my father told me on the authority of his grandfathers on the authority of 'Au b. Abü Tâlib, peace be on him, on the authority of the Prophet of Allah, may Allah bless him and his family, that he, one day, said to his companions:' Men, whoever curses (people) with his tongue and does not believe (in Allah) in his heart is not a believer. Do not look for the defects of the believers, for whoever looks for the defects of a believer, Allah will look .for his defects on the Day ofjudginent and expose him in his house

My father told me on the authority of 'Au, peace be on him, who said:" Allah had taken a promise from the believer that people do not believe his words, nor does he take revenge on his enemy, ncr does he quench his anger but through exposing himself to scandal, for ".every believer is controlled, that is for a short purpose and long rest

Allah had taken a promise from the believer (to conform to) things. The simplest one of" them is (that) a believer like him (who) believes in his thought makes him tired, envies him, and the Satan tempts him (the second believer) and helps him. The ruler follows his acts (the acts of the first

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believer) and his mistakes. He (the ruler) disbelieves in what he (the first believer) believes. He (the ruler) thinks that shedding his blood is a must and violating his ?"sacredness as booty, then is the life of the believer (important) after these things

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Abd Allah, my father told me on the authority of his grandfathers, on the authority of 'All b. Abu Tâlib, peace be on him, on the authority of the Prophet, may Allah bless him and his family, that he said:' Gabriel, peace be on him, came down and said: Mohammed, Allah has sent His regards to you and said: I have derived a name from My Names for the believer. I have called him believer. The believer is from Me and I am from the believer. .Whoever disdains a believer, surely, wages war against me

Abd Allah, my father told me on the authority of his grandfathers, peace be on them, on the authority of 'Au, peace be on him, on the authority of the Prophet, may Allah bless him and his family, who, one day, said: 'Au, do not debate with a man till you know his inner self. If his inner self is good, Allah, the Great and Almighty, does not forsake His supporter. And if his inner self is evil, his counterpart is enough for him. You are not able (to convince him) even if you do your best to do (deeds) more than he does, not to disobey Allah, the .Great and Almighty

Abd Allah, my father told me on the authority of his grandfathers on the authority of 'Ali, peace be on him, on the authority of the Prophet, may Allah bless him and his family, who said:' The minimum (degree) of unbelief is that the person hears a word from his brother, to memorize it against him so as to expose him with it. Such a person shall have no '.(Portion (in the hereafter

p: ۴۶

Abd Allah, my father told me on the authority of his fathers on the authority of 'Au, peace be on him, who said:' Whoever says about the believer what his eyes do not see and his ears do not hear to disgrace him and to destroy his manhood is among those about him Allah, the Great and Almighty, says: Surely (as for) those who love that scandal should '.circulate respecting those who believe, they shall have a grievous chastisement

Abd Allah, my father told on the authority of his grandfathers on the authority of 'All, peace be on him, who said:' Whoever reports a story about his believing brother to demolish his manhood and to defame him, Allah will degrade him with-his sin till he brings an excuse for what he has said and will never bring the excuse. Whoever delights his believing brother, delights (ahl al Bayt), peace be on them. Whoever delights (alt? a? Bayt), delights Allah's Apostle, may Allah bless him and his family. And whoever delights Allah's Apostle delights Allah. So, it is a must on Him to make him enter Paradise

Then I advise you to fear Allah and to hold fast to His religion, for Whoever holds fast to the religion of Allah is guided to the straight Path (of Islam). So, fear Allah and do not .prefer anyone to His pleasure and will

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That is because it is the commandment of Allah, the Great and Almighty, to His creation. He (Allah) does not accept anything from them except it nor does He regard anything as great but it. Know that the creatures have not been authorized to do anything greater than to fear Allah. Also it is our commandment, we, (ahl al Baiyt). If you are able to refrain ".from doing the deeds about which you will be asked tomorrow, then do

p: ۴۷

Abd Allah b. Sulayman said:" When al- Najäshy received the letter of al- Sâdiq, peace be on him, he looked at it and said: By Allah with whom there is no good but Him, my master (al- Sadiq) is truthful. Whoever puts into effect what has been written in this letter is saved. So, Abd Allah went on acting according to this letter throughout his lifetime."'[۵]

:Some of Ills Commandments to His Shi'a

Zayd al- Shahhâifl said: Abfl Abd Allah said to me:" Send my greetings to those of you who obey me and act according to my words. I advise you to fear Allah, the Great and Almighty, to cleave to piety in your religion, to make every effort for Allah, to be truthful in your talks, to give the trusts, to perform long adoration, and to treat your neighbors kindly, for Mohammed, may Allah bless him and his family, came to put these manners .into effect

Give the trust to hwho entrusts you with them whether he is righteous or mischievous, for Allah's Apostle ordered (the Muslims) to pay the piece of thread and the needle, keep close relations with tribes, attend their escorting of their deceased, visit their ill ones, give them their rights, for if the person of you becomes pious in his religion, is truthful in his talks, gives the trust, and his manners are good, (people) will say: This is the education of Ja'far. This pleases me. Otherwise, (people) will say: This is the education of Ja'far. In this case, the tribulation and the disgrace are attributed to me. By Allah, my father told me that a follower of 'All, peace be on him, was in a certain tribe. There, he was the best one: He gave tlia trust, and gave the rights. He was the most truthful one in talks. So, he was the shelter of their wills and trusts. The tribe asked about him and said: Who is like him? He is the most honest of us in giving the trust. And the most truthful of us in talking."[۶]

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[His Commandments to Mu’min al- Tlq:[۷

Al- Sädiq, peace be on him said:” Bin al- Nu’mfin, beware of doubt, for it foils your act. Beware of the argument, for it humiliates you. And Beware of many quarrels, for they take you away from Allah. Those who were before you learned silence, while you learn the speech. When anyone of them wanted to worship, he learned silence ten years before that. If he had learned it, he would have worshipped; other wise he said: I am not worthy of what I am seeking. Indeed, saved is he who prolongs silence to refrain from obscenity and endures harm in the state of falsehood. It is they who were the highborn, the honest, the true followers, and the believing. By Allah, if someone of you offers gold as much as the earth, and then envies a believer, that gold will be of that with which he .will be burnt in the fire

Bin al- Nu’mân, when someone is asked about knowledge and says: I do not know. Indeed, he shares knowledge equally with (the knowledgeable). The believer envies .during his sitting, but when he stands up, envy disappears from him

Bin al- Nu’mân, if you want the love of your brother to be pure for you, then do not joke with him, do not argue with him, do not vie in glory with him, and do not quarrel with him. Do not tell your friend about your secret except that which does not harm you when the .enemy knows it, for the friend might be an enemy someday

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Bin al- Nu'mân, eloquence is not the sharp ton۱gue nor much talk. Rather, it is giving the meaning or producing evidence.[۸]

[His Commandments to llamrin Bin A'yun:[۹]

Al- Sãdiq, peace be on him, said:" Hamrãn, look at those who are inferior to you; do not look at those who are superior to you in ability, for that makes you satisfied with what has been predestined for you, and it is more appropriate for you to get an addition (in your reward) from your Lord. Know that a few constant acts with conviction are better with Allah than many acts without conviction. Know that there is no piety more useful than refraining from harming the believers and their BACKbiting, nor is living more comfortable than good manners, nor is property more useful than satisfaction with the a few profitable (things), nor is ignorance more harmful than vanity."[۱۰]

[His Commandments to al- Mufaddal Bin 'Amr:[۱۱]

I advise you and my own self to fear Allah and to obey Him, for from fearing Allah result obedience, piety, humbleness for Allah, tranquillity, diligence, putting His orders into effect, faithfulness to His Apostle, hastening toward His pleasure, and refraining from what He has prohibited. Indeed, whoever fears Allah saves himself from the fire with the permission of Allah and obtains all good in here and the hereafter. And whoever orders (people) to fear Allah succeeds in the sermon. May Allah make us from those who fear Him with His permission."'[۱۲]

[His Commandments to Jamil Bin Darraj:[۱۳]

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Al- Sâdiq, peace be on him, said to Jamil b. Darrâj:" The good ones of you are the generous and the bad ones of you are the miserly. Among the good deeds are to treat the brothers kindly and to fulfill their needs, for these (acts) force the Satan (to turn away from you) and save you from the fires and make you enter Paradise. JamTl, tell your honorable companions about this tradition. He (Jamil) said: I (i.e. Jamil) said to him:' May I be your ransom, who are my honorable companions?' He, peace be on him, said: Those ".who treat the brothers with kindness during poverty and riches

He (al- Sadiq) said:" Jamil, this (act) is easy for the doer of the favor. Allah, the Great and Almighty, has praised the doer of the little (favor). He (Allah) said:' And prefer (others) to themselves though poverty may afflict them, and whoever is preserved from the [niggardliness of his soul, these it is that are the successful ones."'[۱۴

:His Commandments to al- Ma'aIlâ Bin Khanis

When al- Ma' allâ b, KhanTs wanted to travel, al- Sâdiq, peace be on him, said to him:" Ma'allâ, be powerful with Allah." He (al- Ma'allâ) said:" With What, son of the Apostle of Allah (my Allah bless him and his family)?" He, peace be on him, said:" Fear Allah, the Exalted. He makes every thing afraid of you. Ma'allâ, show love to your brothers through giving them gifts, for Allah, the Exalted, has made the gift love and prevention hatred. By Allah, if you ask me for (something) and I give you it is more desirable with me than that you do not ask me for (a thing) and I do not give yo.u, so you hate me. Whatever Allah, the Great and Almighty, has given you through my hands, still the laudable one is Allah, the Exalted. However, do not forget to thank for what Allah has given you through my (hands."[۱۵] (۲۱۷

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[His Commandments tQ Sufyan al- Thawri:[۱۶

Syfyan said:" I met the Truthful one, the Son of the Truthful one, Ja'far b. Mohammed, peace be on them. ١ (i.e. Sufyan) said: Son of the Apostle of Allah, advise me. He said to me:' Sufyan, the liar has no manhood; the tired (person) has no brother, the enviou "'.(Person) has no rest, and the ill-natured (person) has no rightness

I (sufyan) sai" Son of the Apostle of Allah Allah bless him and his family, add more. He said to me:' Entrust Allah to be a believer. Be satisfied with what Allah has allotted to You to be rich. Treat your neighbor with kindness to be Muslim. Do not make friends with the sinner so as not to teach you from his sin. Concerning your affairs ask the advice of those who "'.fear Allah

I (sufyän) said:" Son of the Apostle of Allah, add more. He said to me:' Sufyän, whoever wants glory without a tribe, riches Without money, and dignity without authority, then should move from the humiliation of the disobedience of Allah to the strength of His [obedience",[۱۷

He (i.e. Su١ayan) said once to al- Sädiq:" I do not go till you tell me (some pieces of advice)." He (al- Sadiq) said to him:' I will tell you, for talking with you is good. Sufyän, If Allah bestows a certain blessing upon you, and if you want this blessing to last, then praise and laud (Allah) for it very much, for Allah, the Great and Almighty, has said in His Book: If you are grateful, I would certainly give to you more.[۱۸] And if you feel that your sustenance is slow, then ask Allah's forgivenagه for much, for Allah, the Great and Almighty, has said in His Book: Ask forgiveness of your Lord, surely He is the most Forgiving. He will send down upon you the cloud, pouring down abundance of rain. And [help You with wealth and sons, and make for you gardens, and make for you rivers."'[۱۹

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Sufyän, when the ruler or others cause a Certain matter to sadden you, say: There is" neither might nor power but with Allah, for it is the key of ease and treasure of the [treasures of Paradise, So, Sufyân said:' What excellent three these are!' [٢٠

[His Commandments to 'Inwin al- :[٢١

Inwân al- Basri disagreed with Mlik b. Anas on his ideas. So, he wanted to learn from al-' Sâdiq, peace be on him. When he came to alSadiq, al- Sadiq said to him:" I am a wanted man. However, I have parts of tfre Holy Koran at every hour during night and day. So, do n) said:" I became sad, so I entered the Mosqueرnot busy me from these parts." He ('Inw of the Prophet of Allah, peace be on him, and greeted him." Then I said two ruk'ats and said:" Allah! Allah! I ask You to Make Ja'far's knowledge to follow Your straight path." When my patience was over, and my heart became narrow, I went to Ja'far. When I reached his house, I knocked on the door. A servant came out. The servant said:" What is your need?" I ('Inwân) said:" peace be on the Sharif." The servant said:" He is performing his prayers." So, I sat at the door. Immediately, the servant came out and said:" Come in with the blessing of Allah." I caine in and greeted him (al- Sadiq). He greeted rue and said:" Sit down, may Allah forgive you (your sins)." So, ١ sat down. He bowed his head for a long time. Then he raised his head and said:" What is your kunya?" "AbQ Abd Allah," I said:" May Allah fix your kunya and grant you success. What is your question?" I said to myself:" This du'a' is very much for me." Then he raised his head and said:" What is your question?" I said:" I asked Allah to incline your heart to me and give me some of your knowledge. I hope that Allah has accepted my supplication." He (al- Sâdiq) said:" Abii Abd Allah, knowledge is not obtained through learning. Rather, It is light falls into the heart of the person whom Allah, the Blessed and Exalted, Wants to guide. If you want knowledge, then ask the truth of worship in yourself, seek knowledge through using it, and ask Allah to make you understand it." I said:" Sharif ١" He said:" Do not say sharif, say AbU Abd Allah." I said:" What is the truth of worship?" He said:" three things: the servant should not regard him self asking in what Allah has authorized him, for the servants have no authority. They think that wealth belong to Allah. They use it in the fields where He has ordered them to. So, the servant has no right in this wealth. All he has is that he should carry out what Allah has ordered him and to refrain from what He has prohibited. So, when the servant thinks that he has no right in what Allah has authorized him, spending in the fields where Allah has ordered him to spend is easy for him. When the servant

authorizes his master to manage him, the misfortunes of this world are easy for him. When the servant busies himself with what Allah has ordered him to do, while have no leisure time to argue with people or vie with them in glory. When Allah honors the servant with these three things, life in this world, Iblis (the Satan), and the creation are all easy for him. Besides, he does not request the life in this world to increase (his money) or vie with (people) in glory nor does he request what people have for power and the high position and nor does he make his days go in vain. So, this is the first degree of religious devotion. Allah, the Blessed and Exalted, said:' (As for) that future abode, We assign ito those who have no desire to exalt themselves in the earth nor to make mischief and the good end is [for those who guard (against evil)."”[٢٢

I (‘Inwfin) said:” Aba Abd Allah, advise me.” He said:” I will advise you (to do) nine things, for they are to those who want to follow the Straight path of Alla. I ask Allah to grant you success to put them into effect. Three of them in the spiritual exercise; three of them in clemency, and three of them in knowledge. Memorize them and be careful not neglect them.” “Inwlin said:” So, I made my heart empty.” He (al- Siiq) said:” As for those concerning the spiritual exercise, be careful not to eat what you do not feel appetite for, because it brings about foolishness and stupidity. Do not eat except when you are hungry. When you eat, eat lawful (food), say: Bismillahr rahmanir rahim, and call to mind the following tradition of the Prophet, may Allah bless him and his family:’ The person does not full a container more evil than his stomach. However, if it is necessary, (follow these [portions): third for food, third for water, and third for breathing.’[٢٣

As for those concerning clemency, whoever says to you: If you say one time, I have heard ten times. Say to him: If you say ten times, you have heard none. Whoever abuses you, say to him: if you are truthful in what you say, then ask Allah to forgive me. And if you tell lies in what you say, then I ask Allah to forgive you. Whoever threatens you with obscene language, give him a piece of advice and take care of him. And as for those concerning knowledge, ask the knowledgeable about what you do not know. Be careful not to ask them to confuse or try them. Be careful not to do anything according to your opinion. Act according to precaution in all what you cannot find a way to it. Escape from giving a religious opinion, and do not make your neck as a bridge for people. Now, AbU Abd Allah, leave me, for I have given you pieces of advice. Do not spoil my reciting to the parts of the Koran, for I am sticking to them, and peace be on those who follow guidance.”٢

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:Some of His valuable Commandments

His valuable pieces of advice and commandments are many. He followed every method to advise (people) to follow guidance. He sometimes urges us to cleave to religious devotion, piety, diligence, long adoration, and bow (ruku'). He says:" Be propagandists to yourselves without your tongues, be graceful and do not be disgraceful.[٢۴] He sometimes urges us to stick to gratefulness, supplication, and reliance on Allah. He says:" Whomever is given three (things) is not prevented from three (things)- whomever is given supplication is given the answer, whomever is given gratefulness is given the addition, and whomever is given reliance (on Allah) is given the adequacy." Then he said:" Have you recited the book of Allah, the Great and Almighty: And whoever trusts in Allah, He is sufficient for him."[٢۵] "If you are grateful I would certainly give to you more."[٢۶] "Call [upon Me, I will answer you."[٢٧

He sometimes guides us to despair from all people. He says:" If someone of you wants to ask Allah to give him everything, then he should despair from all people, he should have no hope with any one but with Allah. When Allah, the Great and Almighty, knows that from [his heart, He gives him all his desires."[٢٨

He sometimes encourages us to have noble manners and virtuous qualities. So, he describes humbleness for us and limits its positions. He says:" It is an act of humbleness to be satisfied with sitting at the end of the sitting, to greet him whom you meet, to leave [the argument even if you are right, and do not love to be lauded for religious devotion."[٢٩

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Al- Sadiq mentioned many qualities to raise the person to a high social position. He said to his companions:" Hear my words. They are better than the dark black horses: one of you should not speak about that which does not concern him, he should leave many words about that which concerns him to find a subject to them. Perhaps, one may speak about an inconvenient subject, so he wrongs himself with his words. One of you should not argue with the clement person nor with the foolish one, for whoever argues with the clement person, he (the clement person) will drive him away. And whoever argues with the foolish one, he (the foolish one) will ruin him. When your brother is away, remember him with best words with which .you want people to remember you when you are away. [And do the deed of him who knows that he will be rewarded with kindness."[٣٠

He described good maimers for us to make us to conform to them. He said:" Indeed, Allah is satisfied with Islam as religion for you, then make your relation with it good through .generosity and good manners

He advised his companions to adopt the following:" Visit each other, for your visit enlivens your hearts and reminds you of our traditions. Our traditions make you feel compassion for each other. If you put them into ffect, you will be guided and saved. If you neglect them, you will go astray and (face) ruin. So, follow them and I guarantee your [salvation."'[٣١

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:Social Relations

Without doubt, man imitates by nature his friends and relatives. So, he is good when they are good and is bad when they are bad. For this reason, our Imam warned people against bad social relations:" Be careful not to associate with the kings and those who clings to the life in this world, for that corrupts your religion and causes hypocrisy to you. This is a bad illness which has no cure, and brings about a hard heart and deprives you of devoutness. Cleave to ordinary people who match you, for you find good manner with them. Be careful not to wish for that which is in the hands of the children of this world. Because whoever wishes for that, his grief becomes long, does not quench his anger, and regards Allah's blessing with him as little. So, his gratefulness is little. Look at those who are inferior to you, so you are grateful to Allah for his boons, worthy of His extra (boons), and happy at [His liberality."[٣٢

:Hastening toward Good Things

It is not right to lose the good deed, for it is an opportunity. Perhaps, losing the good deed brings about regret. All affairs of life are opportunities which we are not able to repeat. However, AbU Abd Allah, peace be on him, urges us to seize such suitable opportunities. He said:" if you intend to do a good deed, then do not put it off. Indeed, Allah, the Great and Almighty, may know that the servant has some obedience. So, He (Allah) says: By my Greatness and Might, I will never torture you after it.'"[٣٣] There are many similar .traditions in this regard

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Also al- Sadiq, peace be on him, warns us against evil deeds. He said:" And if you intend to do an evil deed, then do not do it. Indeed, Allah, the Great and Almighty, may know that the servant has some disobedience. So, He (Allah۲ says:' By My Greatness and Might, I will never forgive you after it.'" Al- Sadiq gave many similar comments in this regard.

Studying Religious Jurisprudence:

Studying Religious jurisprudence is the way to worship Allah, the Exalted. Muslims can preserve the Islamic Law with it. Rather, the Muslim Religion depends on the Muslim jurists who know its rule and defend it. From here al- Sadiq, peace be on him said many traditions on religious jurisprudence we have mentioned some of them before. Here we will add other traditions. He, peace be on him, said:" Whoever worships (Allah) without understanding (the religion) is like him who walks after the mirage in a desert- the speed of his walking increases him nothing but distance." Also he said:" Whoeverbrof our companions does not study religious jurisprudence, then does not do any good deed." Also he said:" People are not able to act till they ask and understand (the religion)."[٣۴] He, peace be on him, said:" If Allah wants a servant to do good makes him understand the religion." Also he said:" All perfection is in understanding the religion, patience during the misfortune, and appreciating the living."[٣۵]

As religious j\urisprudence plays an important role in the Muslim religion, he, peace be on him, said:" The death of the religious jurist is more desirable with (the Satan) than the death of any other believer." Also he said:" When the believing jurist dies he makes in Islam a gap which ncthing fills."[٣۶]

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:Gratefulness of Boons

Al- Sâdiq, peace be on him, advised (Muslims) to preserve boons to make them last. In this connection he said:" Preserve constant boons. Be careful not to let them move to other than you. Indeed, when they move from one person (to another), they rarely come ".BACK to him

[Amir al- Mu'minTn said:" When the thing turns away, it rarely comes BACK."[٣٧

He (al- Sâdiq) taught them (Muslims) how to preserve boons. He said to Sadrr al-Sayrafy:" When the person has many properties, the proof of Allah against him is great. So, if you are able to change it (Allah's proof), then do" He (Sâdfr) said:" Son of Apostle of Allah, may Allah bless him and his family, with what?" He, peace be on him, said:" With fulfilling the needs of your brothers from your properties." Then he said:" Receive boons, SâdTr, in a good manner. Thank Him Who bestows upon you. Bestow upon him who thanks you. Indeed, if you behave in such a manner. Then the addition from Allah and the advice from your brothers are a must." Then he recited these Words of Allah, the [Exalted:" If you are grateful, I would certainly give you more."[٣٨

Among the methods of gratefulness is that the servant should show the boons of Allah, the Glorified. For this reason, AbU Abid Allah (al- Sliq), peace be on him, guides us to this laudable trait. He said:" Surely, Allah loves beauty and embellishment, and hates misery and showing misery.Indeed, when Allah bestows a boon upon a person, He loves to see its effect on him." It was said:" How?" He, peace be on him, said:" He (the person) should clean his clothes, perfume himself, sweeps the yards (of his house), and plasters his ".house

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These are some important methods to show gratefulness for Allah's boons. They ".(explained this verse "And as for the favor of your Lord, do announce (it

:Good Friendship

Good friendship is not the matter which comes to you automatically. Rather, it comes through habituating the self and controlling its pleasures. That is because good friendship sometimes forces you to sacrifice your desires and appetites for your friend and to prefer him to yourself. For this reason, Abti Abd Allah, peace be on him, said:" Adjust yourself to ".good friendship to him whom you make friends with

As there are many methods to make good friendship, and as the person does not know which one is the best, al- Sâdiq, peace be on him, teaches us how to make good friendship with our friends. He said:" Make your manners good, prevent your tongue (from saying obscene words), suppress your anger, decrease your nonsense, plant your [forgiveness, and be generous."[٣٩

Moreover, he wants us to make good friendship as permanent slogan with our friends. He said:" Shi'a (followers) of the family of Mohammed, whoever does not control himself during his anger and does not treat his friend kindly is not one of us."[۴٠] There are many .traditions like this

When we make friends with someone and when we part from him for a certain time, al- Sâdiq, peace be on him, makes it incumbent on us to look for him to know his conditions. So, he said to al- Mufaddal b. 'Amr when he came BACK from his travel: "Who accompanied you?" "A man of my brothers," said al- Mufaddal" "What has he done," asked al- Sadiq. "I have not known his place since I arrived," said al- Mufaddal. "Do you not know that whoever accompanies a believer for forty steps, Allah will ask him about [the believer on the Day of Judgment."[۴١

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:Friendship during Travel

Travel has special manners which are different from those ones during the normal life. From the first look, you may know it is anbract of generosity, the noble self, and manhood to spend much money on the food in the manner that surpasses your friends. However, al- Sadiq, peace be on him, prevented (Muslims from doing that) during travel, for such kind of spending costs the friend a lot when he wants to vie in spending with his other friends or it may humiliate him when he prevents himself from doing that. It is not an act of politeness or good friendship to cost your friend or humiliate him. For this reason, al- Sadiq, peace be on him, said to Shahâb b. 'Abd Raba'[۴۲] :" Shahab, do not do that, for if they spend and you spend (more than them), then you wrong them or hUmiliate them when they prevent from (spending). So, accompany your matches, accompany your ".matches

The Imam said these words when Shahâb said to him:" You have known my condition, my open- hand, and my generosity toward my brothers. I accompany the person of them to [cover the road to Mecca and I become generous toward him."[۴۳

I (the author) say: The person humiliates others when he spends on them. In the meantime, others humiliate him when they spend on him. So, the Imam prevented (Muslims) from adopting both cases. He said to Abü Basir:" I do not want (the person) to ".humiliate himself, so he should accompany those who match him

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The Imam said these words when Abü BasTr asked about the person who accompanies the rich, while he is inferior to them (in spending). So, the men take out the expense, while ".he is not able to take out what they do

When Hisham b. al- Hakam asked the Imam about some cases, the Imam answered:" [Accompany those who are like you."[۴۴

Accordingly, the Imam regard the companionship of the match as a rule for both causes, test the person should humiliate himself or humiliate the others. This is among his great .wisdoms which he adopted to make people follow good manners

:Good Neighborhood

It is an act of the politeness of the person and of his superior intellect is to adopt good neighborhood. Besides, it is a virtuous act which the wise summon people to put it into effect. The Arabs vied with each other for treating their neighbor kindly. Also they did their best to defend the neighbor. When Islam came it adopted this noble trait, increased the respect for it, and urged the Muslims to cling to it. The Prophet, may Allah bless him and his family, gave frequent commandments concerning it. For this reason, AmTr al- Mu'minln (Imam 'Au), peace be on him, said:" Allah's Apostle, may Allah bless him and his family, went on advising us (to treat) the neighbor (kindly). So, we thought that he would ".bequeath him

The grandsons of the Prophet followed the same manner in regard with the neighbor. For example, al- Sadiq, peace be on him, said:" Cleave to Allah fearingness.... good manners, [and good neighborhood."'[۴۵

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Al- Sadiq repeated these commandments many times. So, he blamed those who neglected them. In this connection, he, peace be on him, said:" Do the person of you not feel shame that his neighbor knows his right, while he does not know his neighbor's ?"right

Moreover, al- Sâdiq excluded those who do not treat their neighbors kindly. He, peace be [on him, said:" Whoever does not treat his neighbor kindly isnot one of us."[۴۶

:Accepting Advice

People know that the person has superior intellect when he listens to advice and conforms to the words of the adviser, for the ignorant person sticks to fanaticism that he does not listen to the adviser. Besides, he thinks that the adviser may disclose his defects. However, he forgets that disclosing, his defects urges him to reform them. For this reason, al- Sâdiq, peace be on him, said:" The most desirable one of my brothers for me is he who gifts me my defects."[۴۷] He said these words to teach us, for he is far above .defects

I (the author) say: Of course, such a person is the most desirable one because he wants diq,لto save himself from the vices and adorn it with the virtue. As this quality is goo, al- S peace be on him, regarded disclosing the defects as a gift. This was his maximum aim to encourage the brothers (i.e. friends) to adopt this quality to disclose the defects of each .other to reform them

Al- Sadiq made it necessary for the believer to accept advice. He, peace be on him, said:" The believer is in need of three traits: success granted by Allah, the Great and Almighty, a [preacher from his own self, and accepting advice."[۴۸

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:Consultation

Whoever asks the advice of the wise knows the ways of the entries and of the outlets and discovers the ways of success. So, he saves himself from dangers. Abti Abd Allah (al-Sadiq), peace be on him, discovered this fact for us ١vhen he said:" The person who asks the advice (of others) does nat perish."[۴۹] Also he guided us to the consultant when we face accidental vague things. He said:" When the person of you faces (a thing) which he has no ability to solve, Way does he not ask the advice of the wise man with has religion [and piety?'[۵۰

Al- Sadiq increased the conditions of consultation and of the consultant when he, peace be on him, said: "Consultation does not take place except within its (limits. So, the advice-seeker should know it with in its limita otherwise it harms him more than it avails him. Firstly, the consultant should be wise. Secondly, he should be free and religious. Thirdly, he should be a close friend, lastly, you should tell him about your secret tba his knowledge of it is as your knowledge of yourself. Then he keeps yoIar secret. Indeed, if he (the consultant) is wise, you make use of his advice. If he is free and religious, he does his best to advise you. If he is a close friend, he keeps your secret when you tell him about it. And if you tell him. about your secret that his knowledge of it is as your knowledge of it, then. [consultation is perfect."[۵۱

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Al- Sâdiq, peace be on him, warned (Muslims) against disobeying the consultant when he is fully qualified. He said:" Of men, ask the advice af the wise, pious (one), for he does not order (you) but (to do) good. Be careful not to disobey (him), for aisobeying the wise, pious [(one) corrupba religion and the life in this world."[۵۲

Also he made it incumbent on the consultant to give his advice ataèa warned him against the end when he refuses to give his advice. He, pa be on him, said:" Whoever asks the advice of his brother, but he brother) does not give him pure advice, Allah, the Great and [shall deprive him of his opinion.[۵۳

:Making Many Brothers

Indeed, the person becomes many with his brother (friend), for he (۶ friend) helps him during misfortunes and poverty, entertains him during loneliness and estrangement, advise him during perplexity, guides him during the error, remembers him when he is away, and so on. For tha reason, al- Sadiq, peace be on him, ordered (Muslias) to make ua brothers. He, peace be on him, said:" Make many friends in this world, iii they avail (you) in here and the hereafter. In this world, they fulfill (your) needs. In the hereafter, the paople [of the fire will say:' So we have no jntcrCeSSOTS, nor a true friend."'[۵۴

When al- Sidiq, peace be on him, said that the friend would avail his friend in the hereafter, he meant that the religious wise one who guides his friend to good through .advising him, so he will save him from the ruin in the hereafter

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Or he may make use of his supplication for his life in the hereafter, as atSadiq said in ".other tradition:" Make many brothers, for every believer has an accepted supplication

Or because he may make use of his intercession in the hereafter, as a۱-Sadiq, peace be on him said: "Make many brothers, for every believer has intercession." Also he, peace be [on him, saida "Make friends with the believers, for they have intercession with Allah.'[۵۵

Besides, the believing friend is worth a collection of all these qualities in here and the .hereafter

:Forgiving Brothers

Not all people are infallible. Most people make mistakes. So, it is impossible for you to find the friend free from defects. Accordingly, whoever wants to make many friends should forgive them their mistakes. From here, al- Sadiq, peace be on him, said:" Where do you [find a prefect brother? Which one of men is perfect?[۵۶

Also he said:" Whoever does not make friends but with him who has no defect, his friends [are very few.[۵۷

When the person wants friendship to last he should not look for the defects of his friena, as al- Sâdiq, peace be on him, said:" Looking for (defects) is parting."[۵۸] Also he said"' Do [not look for (the defects) of people lest you should be without friend."[۵۹

The experienced persons should be satisfied with the little act of his brother to continue his friendship with him, as al- Sâdiq, peace be on him, said:" It is not an act of equity to demand the brothers to do equity, and whoever IS dissatisfied with his brather unless his [brother prefers him to himself his dissatisfaction will last."[۶۰

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Yes, admonition does not spoil the continuation of friendship. Rather, it may remove the hatred and hidden spites of the hearts. However, admonition should not be very much because it brings about negative results. For this reason, al- Siiq, peace be on him, said:" He whose admonition is much, his friends are very few." Also he said:" Whoever admonishes his brother for every mistake, his admonition will last."[۶۱]

:The Rights of Brothers

Brothers have many rights. It is difficult for us to count them, and we do not want to search what has been mentioned on them in this connection However, we will mention only one tradition. The tradition is enough for the brother to treat his brother kindly when he puts it into effect. Al- Sâdiq, peace be on him, said to al- Mu'alla b. KhanTs that the brother has seven rights. They are: The first right: You should love to him what you love to your self and hate to him what you hate to your self. The second right: You should avoid making him angry, follow his pleasure, and obey his orders. The third right: You should help him with your self, your money, your tongue, .your hand, and your leg. The fourth right: You should be his eye, his guide, and his mirror. The fifth right: You should not be full, while he is hungry. You should not quench your thirst, while he is thirsty. You should not clothe your self, while he is naked. The sixth right: When you have a servant, and your brother has no servant, so you should sent him your servant to wash his clothes, to fix his food, and to prepare his bed. The seventh right: You carry out his oath, accept his invitation, visit his ill ones, participate in his funeral procession. When you know that he has a need, you should hasten to fulfill it. You should not force him to request it (the need) from you, but you should hasten to (fulfill it) of your own accord. When you do that, you relaae your friendship to his friendship, and his friendship toyoa friendship"[۶۲]

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:Helping the Brothers

In the previous topic the Rights of Brothers, we have mentioned something about helping the brothers. However, it has been mentioned separately in the traditions of al- Sadiq, peace be on him. He, pe۱ice be on him, said:" Help your brothers with what you have earned."[۶۳] Also he, peace be on him, said:" Come nearer to Allah through helping your [brothers."[۶۴

As helping the brothers is very difficult, Abü Abd Allah (al- Sadiq), peace be on him, said:" Among the strongest things which Allah has Imposed on his creatures are three: (The believer should) treat his believing brother with (nametya he should love to him what he loves to himself helping the believing brother with money, calling to mind Allah's name during every attitude- it is not to say Subhana Allah waaa۱- hamdu lillah rather during (doing) what Allah has prohibited him from."[۶۵] I (the author) say: Indeed these are among the difficult things for the person to do, for they Oppose his strongest pleasure .such as self- love, money- love, pride, and so on

:Treating the Brothers Kindly

Treating the brothers kindly is a branch of rendering help to them. AlSâdiq. peace be on him, urged Muslims very much to treat each other kindly. In his commandments to JamTl b. Darrâj, he said:" It is an act of pure belief is to treat the brothers kindly and to satisfy their needs. The Merciful (Allah) loves him who treats his brothers kindly.... Jamil, tell your honorable companions about this tradition. He (Jamil) said: "May I be ransom for you, who are my honorable companions?" He said:" Those who treat their brothers kindly during [poverty and riches."'[۶۶

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In his foregoing commandments to Abid Allah b. Jundub, al- Sadiq said:" Indeed, to move the feet to visit the brothers and to treat them kindly is the best way to worship Allah."

As treating the brothers kindly is great with Allah, the Exalted, the Satan does his best to prevent man from doing that, In these commandments he said:" Bin Jundub, the Satan has snares to catch (people) so, beware of his snares." He (Bin Jundub) said:" Son of the Prophet of Allah, what are his snares?" He (the Prophet) said:" As for his snares, he (the Satan) prevent you from treating your brothers kindly."

Truthful Talk and Giving the Trust:

Abu Abd Allah (al- Sadiq), peace be on him, advised his companions to be truthful in their talks and to give trusts to their owners. In this connection, we have mentioned some information before.

Though these two traits are the best of all traits in themselves, they have clear effects on the religion. For example, they bring about love and confidence among people, so riches happens. In this regard, we will mention the following tradition.

Al-sadiq, peace be on him, said to Abd al- Ra۱unan b. Sayyaba:" Do you not want me to give you a commandment?" Abd al- Rahman said:" Yes, may I be ransom for you." Al-Sadiq said:" Cleave to the truthful talk and giving the trust. So, you Will share people their properties." Abd al-Rahman said:" I ha will share people their properties." Abd al hundred thousand dirhams"a the tradition, so I have earned three hundred thousand dirhams."[۶۷]

p: ۶۹

Footnote

.al- Shiblanji, NDr al- Abs’r, ۱۶۳. AbD Nä’Tm, Hulyat al- Awliya’, ۳/۱۳۵ ۱

.Bismifflhur rahmanur rhim= In the Name of Allah, Most Gracious, Most Merciful ۲

.al-An’äm, ۱۲۱ ۳

.Bihär al- Anwar, ۷۸/۲۷۹/۱ ۴

.Bihar al- Anwar, ۷۳/۲۷۱/۱۱۲ ۵

.al-Kafi, ۲/۶۳۶/۵ ۶

.See His Famous Narrators ۷

.Bihar al- Anwar, ۷۸/۲۹۲ ۸

.See His Famous Narrators ۹

.Roudat al- Kill, ۸/۲۰۴/۲۳۸ ۱۰

.See His Famous Narrators ۱۱

.Basi’ir al- Darajat, ۱, ۵۲۶ ۱۲

.See His Famous Narrators ۱۳

.a۱- Sidflq, al- KhisaI. al- Hashr, ۹ ۱۴

.Shaykh al- Ttisi, al- Majilis, Majlis no., ۱۱ ۱۵

.See His Famous Narrators ۱۶

.BiMr al- Anwfir: ۶, ۱۹۲/۷۸ ۱۷

.Ibrflhini, ۷ ۱۸

.Nuh, ۱۰ ۱۹

.Abu Na’im, Hulyat al- Au۱iya,’ ۳,۱۹۳ ۲۰

.He has no biography in the books of our biographers ۲۱

.al- Qasas, ۸۳ ۲۲

.Bihar al- Anwar, ۱/۲۲۴/۱۷ ۲۳

.al- Kafi ۲۴

.al- Talaq, ۳۰ ۲۵

.Ibrahim, ۷ ۲۶

.al- Mu'min, ۶۰ ۲۷

.al-Kafi ۲۸

.al-Kafi ۲۹

.Shaykh al- Thsi, al- Majfflis, Majlis no. ۲ ۳۰

.al- Kafi ۳۱

.Zayd al- Narsi, al- Kitab ۳۲

.Wasa'iI al- Shi, ۱, ۱۸ ۳۳

.Bihar al- Anwir: ۱/۲۲۱/۶۱ ۳۴

.a۱- Kafi ۳۵

.Bihar al- Anwar: ۱/۲۲۰/۵۶ ۳۶

.Shaykh Tusi, al- Mbrjalis, Majlis no.۹ ۳۷

.Ibid, Majlis no. ۱۱. Ibrahim, ۷ ۳۸

.al- Was' 'il, ۸/۴۲/۲ ۳۹

.Ibid, ۸/ ۴۰۲/۳ ۴۰

.Ibid, ۸/۴۰۳/۸ ۴۱

al- Kafi. He was among the companions of al- Sliq, peace be on him, He was among the ۴۲
.reliable narrators. The reliable narrators reported traditions on his authority

p: ۷۰

.Wasa'il al- Shi'a, ۸/۳۰۲/۱ ۴۳

.Ibid, ۸/۳۰۳/۵ ۴۴

.Wasa'il al-Shi'a, ۱۱/۱ ۵۶/۸ ۴۵

.Ibid, ۸/۳۹۹/۴ ۴۶

.Ibid, ۸/۴۸۹/۵ ۴۷

.Ibid, ۸/۴۱۳/۳ ۴۸

.Ibid, ۸/۴۲۴/۴ ۴۹

.Ibid, ۸/۴۲۶/۷ ۵۰

.Ibid, ۸/۴۲۶/۸ ۵۱

.Ibid, ۸/۴۲۶/۸ ۵۲

.Ibid, ۸/۴۲۷/۲ ۵۳

.Ibid, ۸۱۴۰۷/۵ ۵۴

.Ibid, ۸/۴۰۸/۷ ۵۵

.Ibid, ۸/۴۵۸/۱ ۵۶

.Bihar al-Anwar, ۷۸/۲۷۸ ۵۷

.Ibid, ۷۸/۲۵۳/۱۰۹ ۵۸

.Wasa il al-shia, ۸/۴۵۸/۲ ۵۹

.Ibid, ۸/۴۵۸/۳ ۶۰

.Bihar al- Anwar: ۷۸/۲۷۸ ۶۱

.Wasa il al- Shi'a, ۸۱۵۴۴۱۷ ۶۲

.Ibid ۸/۴۱۵/۴ ۶۳

.al-Sudiq,al-Khisal ۶۴

.Wasa il al- Shi,a, ۵/۴۱۵۱۵ ۶۵

.Wasa'il al- Shi'a ۶۶

.Bihar al- Anwar: ۴۷/۳۸۴/۱۰۷ ۶۷

HIS SAYINGS

His sayings

Al- Sliq, peace be on him, has original sayings and rare words. They raise the good souls to the classes of angels and lead people to the virtue and happiness when they use and consider them carefully. I have collected and selected a group of them in earnest. He, :peace be on him, said

Intellect is that with which people worship the Most Gracious (Allah) and with which they .۱ .obtain gardens

.Verily, the reward is equal to intellect .۲

.The most perfect of men in intellect is the best of them in ethics .۳

.Intellect is the pillar of man .۴

[Intellect is the guide of the believer.' [۱ .۵

The perfection of intellect is in three (things): humbleness for Allah, good certainty, and .۶ .silence except for good

Ignorance is in three (things): Haughtiness, the intense of dispute, and the ignorance in .۷ .Allah

p: ۷۱

The best nature of intellect is worship, the strongest speech for it is knowledge, and its .۸ [most abundant luck is maxim.[۲

[To consider knowledge very much opens intellect.[۳ .۹

Knowledge is a shield, truthfulness is might, ignorance is abasement, understanding is .۱۰ glory, generosity is success, good behavior causes friendship, he who has knowledge .about his time, ambiguous things do not attack him, and determination is mistrust

If you want that you are honored, then be soft. And if you want that you are abused, .۱۱ .then be rough

.He whose origin is noble, his heart is soft, and he whose race is rough, his liver is thick .۱۲

Whoever is extreme gets involved, and whoever is afraid of the consequence refrains .۱۳ .from entering what he does not know

[Whoever attacks a matter without knowledge cuts off his own nose.[۴ .۱۴

Scholars are trustees, the Allah- fearing are strongholds, and guardians are . ۱۵ [masters.[۵

[Verily, knowledge is a lock and its key is the question.[۶ .۱۶

Whoever acts without prescience is like the walker without way, the speed of walking .۱۷ .does not increase him but farness

Allah does not accept any act without knowledge, there is no knowledge without act, .۱۸ so whoever knows, knowledga leads him to act, and whoever does not act gets no .knowledge, but belief is a little of a little

:(The favor is not perfected but with three (things .۱۹

.by doing it quickly, debasing it, and hiding it

p: ۷۲

Not everyone who sees a thing is able to do it, not everyone who is able to do a thing is .٢٠ successful in doing it, and not everyone who is successful in it. when intention, ability, .success, and righteousness come together, happiness occurs

.Four things of which little is much: Fire, enmity, poverty, and illness .٢١

.Twenty- day- friendship is a relationship .٢٢

Whoever does not feel shame during absence and does not repent during old age and .٢٣ .does not fear Allah during loneliness, then he has no good

Whoever honors you, then honor him. And whoever scorns you, then honor yourself .٢٤ .from him

.To forbid generosity is mistrust in Allah .٢٥

Verily, the family of a person are his prisoners, so whomever is bestowed upon him, .٢۶ then he should be generous toward them, and if he does not (do that), that favor is about .to disappear from him

Three (things) with which Allah does not increase the Muslim person but glory: To .٢٧ forgive him who wrongs him; to give him who deprives him, to visit him who abandons .him

When the believer becomes angry, his anger should not take him out of the truth; and .٢٨ .when he becomes satisfied, his satisfaction should not bring him in falsehood

Friendship has five conditions. Whoever has them, then attribute him to it. Whoever .٢٩ has not them, then do not attribute him to any of it. They are: the good of his friend should be his good, his inward thoughts for him should be like his openness, no money should change him against him, he should hold the view that he is worthy of all his friendship, and [should not abandon him during misfortunes.'[٧

p: ٧٣

The noble man should not turn up his nose at four (things): his standing from his sitting .٣٠ for his father, his service for his guest, taking care of his riding animal even if he has a .hundred slaves, and his service for his teacher

Religious) scholars are the trustees of prophets unless they come to the doors of) .٣١ [supreme rulers.[٨

A man from the people of Iraq (ahl al- Sawâd) went to him (alSâdiq) frequently, then he .٣٢ broke away from him, So he (the Imam) asked some people about him. To detract from him, one of them said:" He is Nabati." So, he (the Imam), peace be on him, said:" The origin of the man is his intellect, his ancestry is his religion, his generosity is his piety, and men [are equal in Adam (Adam)."[٩

Noble deeds are ten, if you want them to be with you, then let them be, they are with .٣٣ the man and are not with his children; they are with the child and are not with his father; they are with the slave and are not with the master: What are they? He, peace be on him, said: the truthfulness of men, the truthfulness of the tongue, paying the trust, linking the relatives on the maternal side, entertaining the guest, giving food to the beggar, rewarding the favors, to avoid blaming the neighbor, to avoid censuring the friend, and [their head is modesty.[١٠

Some of the correctness of the belief of the Muslim person is that he should not please .٣۴ men through angering Allah, and do not blame them for what Allah has not given him, because the miserliness of the miserly does not drive livelihood, and the hatred of the hater does not live it away, and if one of you escaped from his livelihood as he escapes .from deat, his livelihood would reach him as death reaches him

p: ٧۴

Verily, with his justice, Allah has put comfort and ease in certainty and satisfaction, and .۳۵ put worry and sorrow in doubt and anger.[۱۱]

The head of the obedience of Allah is patience and pleasure for what Allah likes and .۳۶ dislikes for the servant, and if the servant is satisfied with what Allah likes and dislikes for him, it will be good for him in what He likes and dislikes.

Indeed, the most knowledge of all men in Allah is the most satisfied of them with .۳۷ death.[۱۲]

Do not BACKbite, so you are BACKbited, and do not dig a judge you would be judged .۳۸ by.

.Be ware ofjoking because it loses face and the dignity of men .۳۹

Do not dispute, so your glory goes, and do not joke, so you are dared (so men dare to .۴۰ say rude things about you).[۱۳]

Be ware of the dispute because it brings about the hateful ugly thing and shows the .۴۱ defect.[۱۴]

Whoever is not shy of seeking legal livelihood, his provisions is light, and his family .۴۲ leads a life of ease and comfort.[۱۵] ۴۳. ۱ wonder at him who is miserly for life in this world and it is coming towards him or is miserly in it and it is turning away from him , so neither spending with coming harms him nor miserliness with turning away avails him.[۱۶]

The prisoner is he whose life in this world imprisons him from his NEXT life.[۱۷ .۴۴]

p: ۷۵

Do not make your hearts busy thinking about byaone, so you divert your minds from .۴۵ [getting ready to what has not come yet.[۱۸

Seek livelihood by giving alms, guard your wealth by Zakat, he who is moderate does .۴۶ not become destitute, organization is half livelihood, loving one another is half wisdom, small family is one of the ways of (securing) ease, whoever saddens his parents certainly is disobedient to them, favor is not favor but with him who has ancestry and religion, Allah, the Exalted, sends down endurance according to the affliction and livelihood according to the provisions, whoever appreciates his livelihood, Allah, the Exalted, gives [him, and whoever wastes his livelihood, Allah, the Exalted, deprives him (of that).[۱۹

I (the author) say: Some of these clauses are attributed to the Commander of the Faithful (Amir al- Mu'minTn) in Nahj al- Ba۱agha, and al- Sâdiq, peace be on him, may have .mentioned them as qauotations

[The richest riches is he who is not captive for greed.[۲۰ .۴۷

Nothing is better than silence, no enemy is more harmful than ignorance, and no illness .۴۸ [is more dangerous than telling lies.[۲۱

:Three (things) with which no thing is harmful .۴۹

The prayers during distress, asking Allah's forgiveness during the sin, and thankfulness [during the blessing.[۲۲

The believer is popular, and there is no good in him who neither associates nor is .۵۰ [associated.[۲۳

?It was said (to him): What is good behavior .۵۱

He, peace be on him, said: Make yourself gentle, make your words good, and receive your .brother with cheerfulness

p: ۷۶

He whose tongue is truthful his act grows, he whose intention is good his livelihood is .٥٢ increased, and he whose charity is good for the members of his house his age is [prolonged .[٢۴

.Modesty is (a part) of belief .٥٣

.He whose face is soft his knowledge is soft .٥۴

[He who has no modesty has no belief.'[٢٥ .٥٥

Three (things) are of the noble acta of here and hereafter: Forgive him who has . ٥۶ wronged you, visit him who has abandoned you, and be patient when you are treated [with ignorance.[٢۶

Any members of a house are given their luck of gentleness most surely Allah increases .٥٧ their livelihood, gentleness in appreciating livelihood is better than the increase of money, nothing lacks strength for gentleness, nothing stays with wastefulness, Indeed, Allah, the .Great and Almighty, is gentle. He loves gentleness

[Whoever is gentle in (obtaining) his matter obtains what he wants from men.[٢٧ .٥٨

.Whoever is satisfied with what Allah has given him then is the richest of men .٥٩

A man complained to him (al- Sâdiq) that he sought (his livelihood) and earned but he .۶٠ was not satisfied, and his soul contended with him at pulling (to earn) more, and he said: Teach me a thing to avail myself of, so Abu Abd Allah, peace be on him, said: If what suffices you makes you rich, then the smallest thing in this world makes you rich. And if what suffices you does not make you rich, then all things in this world do not make you [rich.[٢٨

p: ٧٧

.Justice is sweeter than the water the thirsty (person) have .۶۱

.How wide justice is even if it is very little .۶۲

[Whoever treats men with justice is accepted as judge for others.[۲۹ .۶۳

.The honor of a believer is to pray at night, and his dignity is to be in no need of men .۶۴

To request needs from men takes dignity and removes modesty, and to despair of .۶۵ .what is in the hands of men is glory for the believer in his religion

To visit blood relatives improves manners, makes the self good, increases livelihood, .۶۶ [and delays death.[۳۰

.It is enough that patience is a supporter .۶۷

.If you are not patient, then pretend to be patient .۶۸

Whoever prevents [۳۱] his hand from men prevents only one hand and they prevent .۶۹ .many hands

It is enough that the person depends on his brother when he requests his need from .۷۰ [him.'[۳۲

Alms Allah loves: To reconcile men after they have quarreled and bring them closer .۷۱ [together after they have left each other.[۳۳

Whoever treats people and does not wrong them, speaks to them and does not tell .۷۲ them lies, and promises them and does not break his promise, his BACKbiting is forbidden, [his manhood is perfect, his justice appears, his brotherhood is a must.[۳۴

[Whoever requests leadership perishes.[۳۵ .۷۳

[Whoever sows enmity reaps what he has sown.[۳۶ .۷۴

.Anger is the key of every evil .۷۵

p: ۷۸

.Anger is the destruction of the wise man .۷۶

[Whoever does not control his anger does not control his intellect.[۳۷ .۷۷

.Verily, envy eats belief as fire eats wood .۷۸

[The catastrophe of religion is envy, self- admiration, and boasting.[۳۸ .۷۹

[No one becomes haughty but because of abasement finds in himself.[۳۹ .۸۰

[What a bad believer is he who has a desire (that) abases him.[۴۰ .۸۱

Foolishness is a mean nature, has the cheek to those who are below him, and yields to .۸۲ [those who are superior to him.'[۴۱

[Verily (the things) of which Allah helps against the liars is forgetfulness.[۴۲ .۸۳

.Be ware of the slip of elaboration because it is not forgiven .۸۴

The best of men is he in whom five traits have come together: If he does well, he is .۸۵ cheerful; if he does badly, be asks forgiveness; if he is afflicted, he is patient, and if he is .wronged, he forgives

Abu Hanlfa said to him (al- Sâdiq): Abu Abd Allah, how patient you are during the .۸۶ prayers! He, peace be on him, said: Woe unto you! Nu'min, do not you know that the prayer is the sacrifice of the God- fearing, the hajj (pilgrim) is the jihad of the weak, every thing has Zakat and the Zakat of the body is fasting, the best act is to wait the ease from Allah, the propagandist without act is like the archer without string? So, memorize these .words, Nu'man

p: ۷۹

I swear by Allah, three (things) are most surely true: No property decreases because .۸۷ of alms or Zal(at, not anyone is wronged and is able to repay but controls it surely Allah recompense him glory instead, nor any slave opens the door of begging for himself surely .Allah opens a door of poverty for him

[The manhood of a person in himself is a relationship to his children and his tribe.'[۴۳ .۸۸

Seven (persons) corrupt their own acts: The meek man with a lot of knowledge (who) is .۸۹ not known with that nor is mentioned with; the wise man whose property is managed by a liar (who) is ungrateful for what is given to him; the man who is safe from the possessor of cunning and treason; the rude master who has no mercy, the mother who does not keep the secret of the child and spreads it; the person who blames his brothers quickly, [and he who argues with his brothers to quarrel with them.[۴۴

Neither the possessor of haughtiness aims to good praise, nor does the deceiver to .۹۰ much truthfulness, nor does the Impolite (person) to honor, nor does the miser to linking blood relatives, nor does he who scorn men to sincere affection, nor does he who has little knowledge at jurisprudence to judgment, nor does the BACKbitef to safety, nor does the envier to the ease of the heart, nor does he who punishes (people) for the small mistake to correctness nor does he who has little experience and is self- conceited to [leadership.[۴۵

p: ۸۰

He whose guard is detertfliflatiOn, whose friend is truthfulness, his splendor is great, .٩١ .and his manhood is perfect

.A generous ignorant (person) is better than a miserly hermit .٩٢

.Whoever requests more than his right is worthy of deprivation .٩٣

The worthiest' of men jfl forgiveness is the ablest of them in punishment, and the most .٩۴ defective of men in intellect is he who wrongs those who are inferior to him and does not .forgive him who apologizes to him

[Do not be the first consultant, and be ware of the unripe idea.[۴۶ .٩۵

.Investigation is discord .٩۶

.Criticism is enmity .٩٧

.The paucity of patience is a scandal .٩٨

.Generosity is cleverness .١٠٠

.Meanness is heedlessness .١٠١

:Whoever neglects three (things) is deprived .١٠٢

To request the favor of the generous person, to make friends with the scholar and to .attract the ruler

Three (things) cause affection: Religion, modesty, and generosity .١٠٣

Whoever gets rid of evil gets glory; whoever gets rid of haughtiness gets dignity, and .١٠۴ .whoever gets rid of miserliness gets honor

.Three (things) cause hatred: hypocrisy, self admiration, and oppressiOn .١٠۵

Whoever has not a trait of three (traits) is not regarded as noble: Whoever has no .١٠۶ .intellect to make him good, or riches to help him, or a tribe to support him

.Three (things) abase the person: envy, slander, and recklessness .١٠٧

١٠٨. Three (things) are not known but during three situations: The meek (person) is not known but during anger, nor is the brave (person) known but during war, nor is the brother known but during need.

p: ٨١

Whoever has three (traits) is a hypocrite even if he prays or fasts: when he speaks, he .١٠٩ .tells lies, when he promises, he breaks (his promise), and when he is trusted, he betrays

Beware of three (persons) of men: The traitor, the oppressor, and the slanderer, .١١٠ because he who betrays (his friend) for you will betray you, whoever oppresses (his .friend) for you will oppress you, and whoever slanders for you will slander against you

The trusty (person) is not trusty but when he is trusted with three (things) and repays .١١١ them: Properties, women, and children. If he keeps two (of them) and loses one, then he .is not trusty

Do not ask the advice of the foolish (person); do not seek the help of the liar, and do .١١٢ not trust the affection of the bored (person), because the liar approaches the far (things) for you and distances the close (things) for you; the foolish (person) does his best but does not reach what he wants and whatever you have confidence in the bored (persOfl)a .he betrays you and whatever you send him gifts, he abandons you

:(Four (things) are not full of four (things .١١٣

.a land of rain; an eye of looking; a female of male, and a scholar of knowledge

Four (things) make (the person) grow old before the time of old age: Eating cured .١١٤ meat; sitting on moistness, going up with stairs, and having sexual intercourse with the .old women

p: ٨٢

Women are three (Kinds): One is for you; one is for you and against you, and one is .١١٥ against you not for you: As for the woman who is for you is the Virgin woman, as for she who is for you and against you is the deflowered (woman), and as for she who is against .you is al- Mutbi' who has a child from other than you

Whoever has three (traits) is a master: Suppressing anger; forgiving the person who .١١۶ .misbehaves, and linking with the self and property

(٢٣٨)

Eloquence is in three (things): To approach the meaning of the purpose, to avoid .١١٧ .(wordiness, and to prove the many (things) with the few (things

Toil is in three (things): In changing the brothers; turning away (from each other), and .١١٨ .(spying about what does not mean (you

Three (things) prevent (the person) from getting high positions: The shortness of .١١٩ .determination; Shamelessness, and the weakness of the idea

:(Determination is in three (things .١٢٠

.The exploitation of sultan, the obedience to the father, and the yielding to the master

Amusement is in three (things): In the agreeable wife; the obedient child, and the .١٢١ .sincere friend

Whomever is given three (things) obtains the greatest riches: The satisfaction in what .١٢٢ .he is given, the despair of what is in the hands of men, and leaving curiosity

:(The person is not forgiven for three (things .١٢٣

The consultation of the adviser, willingness to please the envier, and showing affection to .men

p: ٨٣

Whoever does not wish for three (things) is afflicted by three (things): Whoever does .١٢٤ not wish for safety is afflicted by abandonment; whoever does not wish for charity is afflicted by regret, and whoever does not wish for making many brothers (friends) is .afflicted by loss

Man should avoid three (things): Making friends with the evil; speaking to women, and .١٢٥ .sitting with the people of heresies

Three (things) show the nobility of a person: Good behavior, suppressing anger, and .١٢٦ .lowering (of one's) glance

Whoever is confident in three (things) is conceited: whoever believes in that which .١٢٧ .does not exist, depends on him who does not trust him, and wishes for what he has not

Whoever uses three (things) corrupts his religion and his life in this world: Mistrust, .١٢٨ .reliance on hearing, and giving leadership to his wife

.The best of kings is he who has three traits: mercy, generosity, and justice .١٢٩

Kings should not neglect three (things): defending borders; looking for complaints, .١٣٠ .and choosing the righteous for their acts

The wise man should not scorn anyone, especially three (persons): the scholars, the .١٣١ supreme ruler, and the brothers (friends), because whoever scorns the scholars corrupts his religion; whoever scorns the supreme ruler corrupts his life in this world, and whoever .scorns his brothers corrupts his manhood

.Men need three (things) very much: security, justice, and richness .١٣٢

Three (things) trouble life: the oppressive ruler, the bad neighbor, and the abusive .١٣٣ .woman

p: ٨۴

:(Living is not good but with three (things .۱۳۴

.fresh air, plentiful water, and the level land

Whoever has three (things) is perfect: intellect, handsomeness, and aIOqUence .۱۳۵

.Th(things) cause deprivation: the insistence on the request, aackbitiflg, and mockery .۱۳۶

Whoever asks three (things) without rights deprived of three (things) without right: .۱۳۷ Whoever asks life in this world without right will be deprived of life in the hereafter with right; whoever asks leadership without right is deprived of obedience for him with right, .and whoever asks property without right is deprived of its lasting for him with right

:(The prudent person should not do three (things .۱۳۸

Drinking poison for experiment even if he is saved from it; spreading the secret to the envious relatives even if he is saved from it, and traveling by sea even if there is riches in .it

The people of every country is in need of three (persons). They resort to them in the .۱۳۹ affair of their life in this world and in hereafter. If they lose them, they are rabble: A .Religious, knowledgeable jurisprudent, good obeyed Emir, a knowing trusty doctor

If men are safe from three (things), safety. is common: a bad tongue, a bad hand, and .۱۴۰ .a bad act

If the slave has not one of three traits, then his master has no rest: religion guides .۱۴۱ .him, good manners lead him, or fear holds him BACK

The person needs three (things) in his house for his family: nice association, comfort .۱۴۲ .with estimation, and sense of honor with chastity

p: ۸۵

۱۴۳. Whoever is afflicted by one of three (things) is weak minded: turning away blessing, corrupt wife, disaster of a dear one.

۱۴۴. Bravery has been made according to three natures, each one of them have a virtue of which the other has not: generosity with the self, looking down upon abasement, and requesting reputation. If they come together in the brave (person), he will be the hero in whose way no one stands and marked by boldness in his time, and if they are superior to each other, his bravery will be in the nature that is superior to the others.

۱۴۵. The child should fulfill three (things) for his parents: (He should) thank them any how, obey them in what they order him (to do) and prevent him from disobeying Allah, and (take) their advice secretly and openly.

۱۴۶. And the father should fulfill three (things) for his child: (He should) choose his mother, give him a good name, and spare no effort to educate him.

۱۴۷. Pleasure is in three (things): in faithfulness, conforming to the rights, and rising in misfortunes.

۱۴۸. Three (things) show the right idea: the good meeting, good listening, and the good answer.

۱۴۹. Men are three (kinds): a wise (man), a foolish (man), and a licentious (man)- if the wise (man) is asked, he answers. If he speaks, he says the right thing. And if he hears, he understands. If the foolish (man) speaks, he (speaks) in a hurry. If he is told, he becomes astonished. And if he is ordered (to do) the disgraceful (things), he does (it). If you trust the licentious (man), he betrays you. And if you speak to him (about something), he disgraces you.

p: ۸۶

:(There is no estrangement with three (things .۱۵۰

.good behavior, refraining from harm, and avoiding doubt

Days are three (kinds): so a day has passed; it can not be repeated, a day when men .۱۵۱ are on it, so they must avail themselves of it, and tomorrow whose hope is in their hands .only

However has not three traits, his belief does not avail him: patience to refute the .۱۵۲ ignorance of the ignorant (person), fear of God to prevent him from seeking the .forbidden, and good ethics to treat men kindly

:(The brothers (the friends) are three (kinds .۱۵۳

The first kind) helps you with himself, (the second kind helps you) with his money- they) are truthful in brother hood (friendship), and (the third kind) takes the purpose from you .and wants you for some pleasure, then do not regard him as (one) of the people of trust

The servant does not complete the truth of belief till he has three qualities: . ۱۵۴ [understanding in religion, good estimation in living, and patience for misfortunes.[۴۷

Thank him who bestows upon you, and bestow upon him who thanks you, because .۱۵۵ .the blessings do not end when you thank and they do not stay when you are ungrateful

It was said to him (aI- Sadiq): What is morality? So he, peace be on him, said: It is that .۱۵۶ Allah does not see you where He has forbidden you and does not miss you where LIe has .ordered you

p: ۸۷

Missing the need is better than requesting it from other than its people, and severer .١٥٧ than the disaster is the bad consequence (that results) from it.

Surely, feeble is he who does not prepare patience for every disaster, thankfulness .١٥٨ for every blessing, and ease for every difficulty.

The desirable are not increased but with thankfulness and the hateful are not .١٥٩ decreased but with patience.

The most useful thing for a person is that he precedes men for his own defect, and .١۶٠ the strongest of them in provisions is to conceal destitution, the severest thing in pains is to give advice to him who does not accept it and to neighbor the greedy (person), and the most comfortable thing is to despair of men ١۶١. Whoever puts himself in the place of accusation, then does not blame him who mistrusts him.

Whoever conceals his secret, good is in his hand, and every speech passes two .١۶٢ (persons) is spreading.

Put the instruction of your brother in the best manner, and do not mistrust a word .١۶٣ that comes out of your brother while you find a reason for it in the good.

Cleave to the brothers of truthfulness, because they are readiness during comfort .١۶۴ and protection during the misfortune.

Some of good faith is knowledge, some of good knowledge is clemency, some of good .١۶۵ clemency is fellowship, some of good fellowship is leniency, and some of good leniency is easiness.

Beautiful forgiveness is that you have not admonished for the sin, and beautiful .١۶۶ patience is that which has no complaint.

p: ٨٨

Al- Mufaddal b. 'Amr asked him (al- Sâdiq) about ancestry, so he, peace be on him, .١۶٧ said: the property.

He (al- Mufaddal) said: so generosity, he, peace be on him, said: piety, he said: rightness, he, peace be on him, said: generosity, woe unto you! Did you not know that how Hâtam al- Tâ'i became the master of his people while he was not the best of them in position.

Charity is the Zakat (alms) of blessings, intercession is the Zakat of dignity, illnesses .١۶٨ are the Zakat of bodies, forgiveness is the Zakat of victory, and the thing whose Zakat is paid is safe from taking (by Allah).

Some maimers of the ignorant (person) are: the answer before he hears, the . ١۶٩ oppositiOn before he\inderstands, and the judgment with what he does not know.

Your secret is (some) of your blood, then do not make it flow in other than your veins .١٧٠

Your, chest is wider for your secret .١٧١

Whoever does not make friends with him who has no defect his friends are very few, .١٧٢ whoever is not satisfied with his friend but (that his friend) prefers him to himself his wrath lasts, and whoever admonishes (his friend) for every sin his admonishment lasts.

If the ill- natured (person) knows that he tortures himself, he will be tolerant in his .١٧٣ manners.

When the person is tongue- tied, the, idea refrains from him, and the ways puzzle him .١٧۴ surely fellowship is his key.

p: ٨٩

Three (groups) get nothing but good: Those who keep silent, those who give up evil, .١٧٥ those who remember Allah, the Great and Almighty, very much, and the head of .determination is humbleness

.Iry your brother during a blessing happens to you or a misfortune afflict you .١٧۶

He whose anger appears his deception appears, and he whose desire becomes . ١٧٧ .strong his determination becomes weak

Whoever does not advance the examination before trust, and trust before fellowship, .١٧٨ .his fellowship produces regret

.Man's look is a part of his inner- self .١٧٩

[Whoever is opinionated is liable to the dangers of slips.'[۴٨ .١٨٠

[Whoever does not ask Allah (to give him) of his favor becomes poor.[۴٩ .١٨١

[Verily, supplication is more penetrative than the spear head.[۵٠ .١٨٢

Some men visited him (al- Sfldiq), suddenly one man of them mentioned a man, . ١٨٣ BACKbited him (the man) and of him, so AbU Abd Allah said to him: How is all your brother [for you, which of men is well- bred?[۵١

The relation among brothers during presence is to visit each other, and during travel .١٨۴ [is to write to each other.[۵٢

The hearts are disposed by nature for loving him who avails them and hating him who .١٨۵ [harms them.[۵٣

.The debt is worry during night and abasement during day .١٨۶

Obey your parents and your children obey you, and be chaste for the women of men .١٨٧ .and your women are chaste

p: ٩٠

The person is many with his brother, and there is no good in the friendship of him who .۱۸۸ .does not wish you what you wish for him

Two men disputed at his presence, so he, peace be on him, said to them: Truly, .۱۸۹ whoever is victorious with oppression does not get good, and whoever does evil for .people, then must not deny evil when it is done for him

No living is more comfortable than good behavior, no property is more useful than the .۱۹۰ satisfaction with the small profitable (thing), and no ignorance is more harmful than .vanity

.Shake hands with each other because it removes the spite .۱۹۱

Fear Allah some fear even it is little, and leave a screen between you and Allah even if .۱۹۲ .it is thin

.Much thinking about the wise saying fertilizes intellect .۱۹۳

He was asked about the quality of justice of the man, so he, peace on him, said: If he .۱۹۴ prevents his eyes from the forbidden, his tongue from sins, and his hand from the wrong. ((۲۴۳

.Whoever does not acknowledge some one's favor then he is self-conceited .۱۹۵

Two qualities do not come together in a hypocrite, a good way and understanding a .۱۹۶ .norm

No one, even if the conditions help him, abstracts luxury living but through a .۱۹۷ misfortune, and whoever anticipates to postpone the misfortune through hastening towards the chances, the days deprives him of his chance,)because. the state of the days [is deprivation and the way of days is paSsing.[۵۴

p: ۹۱

How many a deceived (person) in what Allah has bestowed upon him, how many a .۱۹۸ tempted (person) in Allah's concealment for him, and a bow many charmed (person) by [the praise of men for him.[۵۵

Good health is a hidden blessing: if it is found it is forgotten, and if it is missed it is .۱۹۹ .remembered

[Good health is a blessing for which thankfulness is feeble.[۵۶ .۲۰۰

Badness is in three (things): in the woman, the riding animal, and the house, as for the .۲۰۱ badness in the woman is her high dowry and her disobedience for her husband, as for the riding animal is its bad behavior and preventing its BACK, and as for the house is [narrowness of its yard and the evil of its neighbors and the large number of its defects.[۵۷

It was said to him: Which traits of the person are the best? So he, peace on him, said: .۲۰۲ Solemnity without awe, generosity without seeking a reward, and busyness in other than .the belongings of this world

Whoever has no five (qualities) has not many enjoyable (things), It was said (to him): .۲۰۳ Son of the Prophet of Allah, may Allah bless him and his family, what are they? So he, peace be on him, said: religion, intellect, modesty, good behavior, good manners. And whoever has not five (qualities) is not happy at living: good health, security, riches, [satisfaction, and an agreeable friend.[۵۸

How much patience of an hour causes long happiness, and how much pleasure .۲۰۴ [causes long sadness.[۵۹

p: ۹۲

[It is not (an act) of fairness to ask the brothers (to make) fairness.[۶٠ .٢٠۵

The angry (person) has no idea, the bored (person) has no friend, the envier has no .٢٠۶ riches, whoever does not think about consequences is not determined, 'and thinking bout .consequences is the fertilization of hearts

Cleave to generosity and good behavior, because they adorn the person as the .٢٠٧ middle jewel adorns the necklace. ٢٠٨. Three (things) are of happiness: the agreeable wife, the obedient child, and (when) the person is given sustenance for which he goes [early in the morning and comes BACK to his family.[۶١

Sleeping is rest for the body, speech is rest for the soul, and silence is rest for .٢٠٩ [intellect.[۶٢

Do not call the man a friend; call him acquaintance till you try him with three (things): .٢١٠ make him angry, then wait (to know whether) his anger takes him out of the right to the [falsehood (or not), during the Dinâr and the Durham, and when you travel with him.[۶٣

How many a blessing Allah bestows upon His servant without his act, how many a .٢١١ hoping (person) for a hope and the choice is in other than it, and how many a walker for [his death and he is slow from his luck.[۶۴

.It is an act) of injustice that the rider says to the walker: the road) .٢١٢

.If the man loves his religion, his brothers love him .٢١٣

The honor of a believer is his prayers at night, and his dignity is to refrain from .٢١۴ .harming people

.Approach Allah through helping your brothers .۲۱۵

.I ensure him who economizes that he will not be poor .۲۱۶

Be patient for the enemies of blessings, because you do not reward him who disobeys .۲۱۷ .Allah through you better than you obey Allah through him

Whoever is satisfied with death, death will put an end to him and through it he will be .۲۱۸ rewarded, and whoever is dissatisfied with death, death will put an end to him and Allah .will frustrate his action

Give presents to each other (to) love each other, because the present removes the .۲۱۹ [spites.[۶۵

.Allah is not worshipped with better than silence and going to His House .۲۲۰

I prevent you from (having) two qualities through which the men get ruined: that you .۲۲۱ .borrow a loan from Allah with falsehood and give a legal opinion without knowledge

Some) of the reality of faith is that you (should) prefer the truth even if it harms you) .۲۲۲ .to falsehood even if it avails you, and your words should not exceed your action

The greedy (person) is deprived of two qualities and two qualities are always present .۲۲۳ with him: He is deprived of satisfaction so he misses ۶ rest, and he is deprived of pleasure .so he misses certainty.[۶۶] ۲۲۴. Safety is with conviction, and regret is with hastiness

.Whoever begins an action not in its time fulfills it not in its time .۲۲۵

Men are three (kinds): a man is with his property, a man is with his high rank, and a .۲۲۶ .(man is with his tongue and is the best of the three (men

a۲۲۷. Begging is not permitted but in three (states): unpayable blood money or a heavy .debt or an extreme need

Indeed, the worthiest of men to wish men riches are the misers, because if men .۲۲۸ bçcome rich they will refrain from their properties, the worthiest of men to wish men righteousness are the people of defects, because if men become righteous they will refrain from looking for their defects, and the worthiest of men to wish men clemency are the people of foolishness, who need (men) to forgive their foolishness, so the people of miserliness have wished men poverty, the people of defects have wished men defects, and the people of foolishness have wished men foolishness, because poverty (makes man) in need of the miser, corruption (makes man) look for the people of defected, and .foolishness is a reward for sins

Whoever shows enmity toward three (persons) becomes humble: the parents, the .۲۲۹ [supreme ruler, and the creditor.'[۶۷

The demands of men in this world are four (things): riches, gentleness, littleness of .۲۳۰ concern, and glory. As for riches, it is found in satisfaction. So, whoever seeks it in the muchness of property does not find it. As for the littleness of concern, it is found in the littleness (with the muchness of work) does not find it (concern). And as for glory, it is found in the service of the Creator. So, whoever seeks it in the service of the creature .does not find it

I have found the knowledge of all men in four (things): the first of them is that you .۲۳۱ should know your Lord, the second is that you should know what He has made with you, the third is that you should know what He has wanted from you, and the fourth is that you .should know what takes you out of your religion

p: ۹۵

If four (things) spread, four (things) appear: If adultery spreads, earth quakes appear. .۲۳۲ If Zakât (alms) is forbidden, cattle are perished. If the judge is unjust in judgment, rain does not come down from the sky. And if the non- Muslims guard, the polytheists over- .come the Muslims

Verily, patience, piety, clemency, and good behavior are among the manners of . ۲۳۳ .prophets

Four (things) are in vain: eating after fullness, the lamp in the moon, the plant in the .۲۳۴ .salty land, and the favor for the inappropriate person

Four (things) come to nothing: the affection you grant for him who has no faithfulness, .۲۳۵ favor for him who has no gratefulness, knowledge for him who has no listening for it, and [a secret YOU entrust to him who has no keeping for it.[۶۸

Five (things) are impossible (to result from) five (things): advice from the envier is . ۲۳۶ impossible, pity from the enemy is impossible, scacredness from the sinner is impossible, .loyalty from the woman is impossible, and dignity from poverty is impossible

Five (things) are as ۱ (the author) say: the miser has no rest, the envier has no . ۲۳۷ pleasure, the bored (person) has no faithfulness, the liar has no manhood, and the foolish .(person) does not become master

Five (persons) do not sleep: he who plans to shed blood, the owner of many . ۲۳۸ properties, he who says falsity and slander against people to obtain a transient thing of the world, he who is fascinated by many properties (while) he has no property, and he [who loves a dear (person) and expects his parting.[۶۹

p: ۹۶

Whoever has no admonjsher from him, and a deterrent fropi his own self, and he has .۲۳۹ [no guide to fellow enables his enemy to his neck.[۷۰

[No person perishes because of consultation.[۷۱ .۲۴۰

[Making a compliment to people is one third of intellect.[۷۲ .۲۴۱

[It is an act) of modesty to greet him whom you meet.[۷۳) .۲۴۲

[Reminding someone of a favor demolishes the favor.[۷۴ .۲۴۳

The favor is that which is by one's own initiative, as for what you give after asking you .۲۴۴ [match it with what he gives faom his face.[۷۵

[The best alms is to cool a very thirsty liver.[۷۶ .۲۴۵

He whose two days are equal then he is deceived, and he whose day on which .۲۴۶ [he,aives is better than his yesterday which departed from him then he is happy.[۷۷

.The believer complies (with someone's moods) and does not dispute .۲۴۷

Whoever does not look for his own defect his defect lasts, and he whose defect lasts .۲۴۸ .then death is good for him

[Wk?ever commits a sin without intention is worthy of forgiveness.[۷۸ .۲۴۹

To fear (Allah) is the inheritance of science and science is the rays of knowledge and .۲۵۰ heart of faith, and whoever is deprived of fear does not become a scient who ist even he [Splits perception in the ambiguous (matters) of science.[۷۹

[He Who answers all that he is asked, surely is mad. [۸۰ .۲۵۱

[Whoever abuses men, his manhood is in vain.[۸۱ .۲۵۲

p: ۹۷

.Do not look for (the defects of) men so as not to become without a friend .۲۵۳

Whoever does not accept (anything) from his friend but to prefer him to himself, his .۲۵۴ [wrath lasts.[۸۲

.Enough for the fear of Allah is knowledge and enough for self conceit is ignorance .۲۵۵

This is the end of what is Possible for me to collect and choose of his masterpieces and comprehensive Words. May Allah grant me success to inform the gentle reader a bout a .priceless treasure of wise sayings

Notes

.Al- Kafi: Chapter on Reason ۱

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.Ibid: ۱/۱۵۹/۳۲ ۳

.A۱- Kafi, Chapter on Reason ۴

Ibid, Chapter on the Quality and merit of knowledge and the outstanding merits of ۵ .scholars

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.Noor al- Awar by al- Shiblanjr: ۱۴۱ ۷

.Lawlqih al- Anwar by aI- Shi'a: ۱/۲۸ ۸

.Tatbkira al-Khawas by Sybt b. aI- .Jawzr: ۳۴۳ ۹

.Al-Kafi: Chapter on Noble Qualities ۱۰

.Al-Kafi: Chapter on the Merit of Certainty ۱۱

.Al-Kafi: Chapter on Satisfaction with death ۱۲

.Ibid, Chapter on Joking and Jaughter ۱۳

.Ibid, Clapter on Dispute and Enmity ۱۴

.Majliuis al- Shaykh al- TOsT, MajITs /۴۲ ۱۵

.Majais al- Sadflq, Majlis /۳۲ ۱۶

.Ishad- Shaykli al. Mufid ۱۷

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.Al- ۶ a Chapter on the love of the World and the greed for it ۲۰

.Hulyat al- Awliyfl': ۳/۱۶۹ ۲۱

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.Al. Chapter on Thankfulness ۲۲

.Ibid, Chapter on Good Manners ۲۳

.Ibid, Chapter on Truthfulness and Paying the Trust ۲۴

.Ibid, Chapter on Modesty ۲۵

.Ibid, Chapter on Forgiveness ۲۶

.Ibid, Chapter on Gentleness ۲۷

.Ibid, Chapter on Contentment ۲۸

.Al- Kafi, Chapter on no need of people ۲۹

.Ibid, Chapter on Visiting Blood Relatives ۳۰

.Kafi, Chapter on favoring ۳۱

.Ibid, Chapter on fulfilling the Believer's Need ۳۲

.Ibid, Chapter on Reconciliation among men ۳۳

.Ibid, Chapter on the Believers and his Traits ۳۴

.Al- Kafi, Chapter on Requesting Leadership ۳۵

.Ibid, Chapter on Dispute and Enmity ۳۶

.Ibid, Chapter on Anger ۳۷

.Ibid, Chapter on Envy ۳۸

Ibid, Chapter on Haughtiness. How great this word is! In it, there is probing into the ۳۹ depth of selv. Whoever feels abasement and defect inside himself covers this defect with haughtiness, contrary to the person who feels the perfection and dignity of himself, ..certainly is in no need of haughtiness

.Ibid, Chapter on Greed ۴۰

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.Ibid, Chapter on Telling Lies ۴٢

Kafi al- Ghumma ۴٣

.(al- Saduq, al- Khisal, chapter on the eeven (things or persons ۴۴

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.A١- Kafi, Chapter on virtue of supplication and urging for it ۴٩

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.From the ۲ Saying no. ۲۳۰-۲۳۵

.Al- Sadaq, Al- Khisa۱, Chapter on the Five From ۲۳۶ to ۲۳۸ ۶۹

۷۰ Wasa'il Al- Shi'a: ۸/۴۲۵/۱.

۷۱ Ibid: ۸/۴۲۴/۴.

۷۲ Ibid: ۸/۴۳۴/۱.

۷۳ Ibid: ۸/۴۳۸/۱.

۷۴ Man M Yahdarahu Al- Fqih: ۲/۴۱/۳۳.

۷۵ Bihax Al- Anwar: ۴۷/۶۱/۱۱۸.

۷۶ Wasa'il Al- Shi,a, ۳/۵۸.

۷۷ Ibid, Wasa'iI aI- Sli'a.

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۷۹ Ibid: ۲/۵۲/۱ ۸.

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Onwan Basri Hadith

Arabic

أَقُولُ وَجَـدْتُ بِخَطِّ شَـيْخِنَا الْبَهَائِيِّ قَـدَّسَ اللَّهُ رُوحَهُ مَا هَـذَا لَفْظُهُ قَالَ الشَّيْـخُ شَـمْسُ الدِّينِ مُحَمَّدُ بْنُ مَكِّيٍّ نَقَلْتُ مِنْ خَطِّ الشَّيْخِ أَحْمَدَ الْفَرَاهَانِيِّ رَحِمَهُ اللَّهُ عَنْ عُنْوَانَ الْبَصْـرِيِّ وَ كَانَ شَيْخاً كَبِيراً قَدْ أَتَى عَلَيْهِ أَرْبَعٌ وَ تِسْعُونَ سَنَةً قَالَ كُنْتُ أَخْتَلِفُ إِلَى مَالِكِ بْنِ أَنَسٍ سِنِينَ فَلَمَّا قَدِمَ جَعْفَرٌ الصَّادِقُ ع الْمَـدِينَهَ اخْتَلَفْتُ إِلَيْهِ وَ أَحْبَبْتُ أَنْ آخُـذَ عَنْهُ كَمَـا أَخَـذْتُ عَنْ مَالِـكٍ فَقَالَ لِي يَوْماً إِنِّي رَجُلٌ مَطْلُوبٌ وَ مَعَ ذَلِـكَ لِي أَوْرَادٌ فِي كُـلِّ سَـاعَهٍ مِنْ آنَـاءِ اللَّيْـلِ وَ النَّهَـارِ فَلَـا تَشْـغَلْنِي عَنْ وِرْدِي وَ خُـذْ عَنْ مَالِكٍ وَ اخْتَلِفْ إِلَيْهِ كَمَا كُنْتَ تَخْتَلِفُ إِلَيْهِ فَاغْتَمَمْتُ مِنْ ذَلِكَ وَ خَرَجْتُ مِنْ عِنْدِهِ وَ قُلْتُ فِي نَفْسِـي لَوْ تَفَرَّسَ فِيَّ خَيْراً لَمَا زَجَرَنِي عَنِ الِاخْتِلَافِ إِلَيْهِ وَ الْأَخْذِ عَنْهُ فَدَخَلْتُ مَسْـجِدَ الرَّسُولِ ص وَ سَـلَّمْتُ عَلَيْهِ ثُمَّ رَجَعْتُ مِنَ الْغَـدِ إِلَى الرَّوْضَهِ وَ صَـلَّيْتُ فِيهَـا رَكْعَـتَيْنِ وَ قُلْتُ أَسْأَلُـكَ يَـا اللَّهُ يَـا اللَّهُ أَنْ تَعْطِفَ عَلَيَّ قَلْبَ جَعْفَرٍ وَ تَرْزُقَنِي مِنْ عِلْمِهِ مَا أَهْتَدِي بِهِ إِلَى صِـرَاطِكَ الْمُسْـتَقِيمِ وَ رَجَعْتُ إِلَى دَارِي مُغْتَمّاً وَ لَمْ أَخْتَلِفْ إِلَى مَالِكِ بْنِ أَنَسٍ لِمَا أُشْـرِبَ قَلْبِي مِنْ حُبِّ جَعْفَرٍ فَمَـا خَرَجْتُ مِنْ دَارِي إِلَّا إِلَى الصَّلَـاهِ الْمَكْتُوبَهِ حَـتَّى عِيـلَ صَبْرِي فَلَمَّا ضَـاقَ صَـدْرِي تَنَعَّلْتُ وَ تَرَدَّيْتُ وَ قَصَـدْتُ جَعْفَراً وَ كَانَ بَعْـدَ مَا صَـلَّيْتُ الْعَصْـرَ فَلَمَّا حَضَـرْتُ بَابَ دَارِهِ اسْـتَأْذَنْتُ عَلَيْهِ فَخَرَجَ خَادِمٌ لَهُ فَقَالَ مَا حَاجَتُكَ فَقُلْتُ السَّلَامُ عَلَى الشَّرِيفِ

فَقَالَ هُوَ قَائِمٌ فِی مُصَلَّاهُ فَجَلَسْتُ بِحِذَاءِ بَابِهِ فَمَا لَبِثْتُ إِلَّا یَسِیراً إِذْ خَرَجَ خَادِمٌ فَقَالَ ادْخُلْ عَلَی بَرَکَهِ اللَّهِ فَدَخَلْتُ وَ سَلَّمْتُ عَلَیْهِ فَرَدَّ السَّلَامَ وَ قَالَ اجْلِسْ غَفَرَ اللَّهُ لَکَ فَجَلَسْتُ فَأَطْرَقَ مَلِیّاً ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ أَبُو مَنْ قُلْتُ أَبُو عَبْدِ اللَّهِ قَالَ ثَبَّتَ اللَّهُ کُنْیَتَکَ وَ وَفَّقَکَ یَا أَبَا عَبْدِ اللَّهِ مَا مَسْأَلَتُکَ فَقُلْتُ فِی نَفْسِی لَوْ لَمْ یَکُنْ لِی مِنْ زِیَارَتِهِ وَ التَّسْلِیمِ غَیْرُ هَذَا الدُّعَاءِ لَکَانَ کَثِیراً ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ مَا مَسْأَلَتُکَ فَقُلْتُ سَأَلْتُ اللَّهَ أَنْ یَعْطِفَ قَلْبَکَ عَلَیَّ وَ یَرْزُقَنِی مِنْ عِلْمِکَ وَ أَرْجُو أَنَّ اللَّهَ تَعَالَی أَجَابَنِی فِی الشَّرِیفِ مَا سَأَلْتُهُ فَقَالَ یَا أَبَا عَبْدِ اللَّهِ لَیْسَ الْعِلْمُ بِالتَّعَلُّمِ إِنَّمَا هُوَ نُورٌ یَقَعُ فِی قَلْبِ مَنْ یُرِیدُ اللَّهُ تَبَارَکَ وَ تَعَالَی أَنْ یَهْدِیَهُ فَإِنْ أَرَدْتَ الْعِلْمَ فَاطْلُبْ أَوَّلًا فِی نَفْسِکَ حَقِیقَهَ الْعُبُودِیَّهِ وَ اطْلُبِ الْعِلْمَ بِاسْتِعْمَالِهِ وَ اسْتَفْهِمِ اللَّهَ یُفْهِمْکَ قُلْتُ یَا شَرِیفُ فَقَالَ قُلْ یَا أَبَا عَبْدِ اللَّهِ قُلْتُ یَا أَبَا عَبْدِ اللَّهِ مَا حَقِیقَهُ الْعُبُودِیَّهِ قَالَ ثَلَاثَهُ أَشْیَاءَ أَنْ لَا یَرَی الْعَبْدُ لِنَفْسِهِ فِیمَا خَوَّلَهُ اللَّهُ مِلْکاً لِأَنَّ الْعَبِیدَ لَا یَکُونُ لَهُمْ مِلْکٌ یَرَوْنَ الْمَالَ مَالَ اللَّهِ یَضَعُونَهُ حَیْثُ أَمَرَهُمُ اللَّهُ بِهِ وَ لَا یُدَبِّرُ الْعَبْدُ لِنَفْسِهِ تَدْبِیراً وَ جُمْلَهُ اشْتِغَالِهِ فِیمَا أَمَرَهُ تَعَالَی بِهِ وَ نَهَاهُ عَنْهُ فَإِذَا لَمْ یَرَ الْعَبْدُ لِنَفْسِهِ فِیمَا خَوَّلَهُ اللَّهُ تَعَالَی مِلْکاً هَانَ عَلَیْهِ الْإِنْفَاقُ فِیمَا أَمَرَهُ اللَّهُ تَعَالَی أَنْ یُنْفِقَ فِیهِ وَ إِذَا فَوَّضَ الْعَبْدُ تَدْبِیرَ نَفْسِهِ عَلَی مُدَبِّرِهِ هَانَ عَلَیْهِ مَصَائِبُ الدُّنْیَا وَ إِذَا اشْتَغَلَ الْعَبْدُ بِمَا أَمَرَهُ اللَّهُ تَعَالَی وَ نَهَاهُ لَا یَتَفَرَّغُ مِنْهُمَا إِلَی الْمِرَاءِ وَ الْمُبَاهَاهِ مَعَ النَّاسِ فَإِذَا أَکْرَمَ اللَّهُ الْعَبْدَ بِهَذِهِ الثَّلَاثَهِ هَانَ عَلَیْهِ الدُّنْیَا وَ إِبْلِیسُ وَ الْخَلْقُ وَ لَا یَطْلُبُ الدُّنْیَا تَکَاثُراً وَ تَفَاخُراً وَ لَا یَطْلُبُ مَا عِنْدَ النَّاسِ عِزّاً وَ عُلُوّاً وَ لَا یَدَعُ أَیَّامَهُ بَاطِلًا فَهَذَا أَوَّلُ دَرَجَهِ التُّقَی قَالَ اللَّهُ تَبَارَکَ وَ تَعَالَی تِلْکَ الدَّارُ الْآخِرَهُ نَجْعَلُها لِلَّذِینَ لا یُرِیدُونَ عُلُوًّا فِی الْأَرْضِ وَ لا فَساداً وَ الْعاقِبَهُ لِلْمُتَّقِینَ قُلْتُ یَا أَبَا عَبْدِ اللَّهِ أَوْصِنِی قَالَ أُوصِیکَ بِتِسْعَهِ أَشْیَاءَ فَإِنَّهَا وَصِیَّتِی لِمُرِیدِی الطَّرِیقِ إِلَی اللَّهِ تَعَالَی وَ اللَّهَ أَسْأَلُ أَنْ یُوَفِّقَکَ لِاسْتِعْمَالِهِ ثَلَاثَهٌ مِنْهَا فِی رِیَاضَهِ النَّفْسِ وَ ثَلَاثَهٌ مِنْهَا فِی الْحِلْمِ وَ ثَلَاثَهٌ مِنْهَا فِی الْعِلْمِ فَاحْفَظْهَا وَ إِیَّاکَ وَ التَّهَاوُنَ بِهَا قَالَ عُنْوَانُ فَفَرَّغْتُ قَلْبِی لَهُ فَقَالَ أَمَّا اللَّوَاتِی فِی الرِّیَاضَهِ فَإِیَّاکَ أَنْ تَأْکُلَ مَا لَا تَشْتَهِیهِ فَإِنَّهُ یُورِثُ الْحِمَاقَهَ وَ الْبُلْهَ وَ لَا تَأْکُلْ إِلَّا عِنْدَ الْجُوعِ وَ إِذَا أَکَلْتَ فَکُلْ حَلَالًا وَ سَمِّ اللَّهَ وَ اذْکُرْ حَدِیثَ الرَّسُولِ ص مَا مَلَأَ آدَمِیٌّ وِعَاءً شَرّاً مِنْ بَطْنِهِ فَإِنْ کَانَ وَ لَا بُدَّ فَثُلُثٌ لِطَعَامِهِ وَ ثُلُثٌ لِشَرَابِهِ وَ ثُلُثٌ لِنَفَسِهِ وَ أَمَّا اللَّوَاتِی فِی الْحِلْمِ فَمَنْ قَالَ لَکَ إِنْ قُلْتَ وَاحِدَهً سَمِعْتَ عَشْراً فَقُلْ إِنْ قُلْتَ عَشْراً لَمْ تَسْمَعْ وَاحِدَهً وَ مَنْ شَتَمَکَ فَقُلْ لَهُ إِنْ کُنْتَ صَادِقاً فِیمَا تَقُولُ فَأَسْأَلُ اللَّهَ أَنْ یَغْفِرَ لِی وَ إِنْ کُنْتَ کَاذِباً فِیمَا تَقُولُ فَاللَّهَ أَسْأَلُ أَنْ یَغْفِرَ لَکَ وَ مَنْ وَعَدَکَ بِالْخَنَا فَعِدْهُ بِالنَّصِیحَهِ وَ الرِّعَاءِ وَ أَمَّا اللَّوَاتِی فِی الْعِلْمِ فَاسْأَلِ الْعُلَمَاءَ مَا جَهِلْتَ وَ إِیَّاکَ أَنْ تَسْأَلَهُمْ تَعَنُّتاً وَ تَجْرِبَهً وَ إِیَّاکَ أَنْ تَعْمَلَ بِرَأْیِکَ شَیْئاً وَ خُذْ بِالِاحْتِیَاطِ فِی جَمِیعِ مَا تَجِدُ إِلَیْهِ سَبِیلًا وَ اهْرُبْ مِنَ الْفُتْیَا هَرَبَکَ مِنَ الْأَسَدِ وَ لَا تَجْعَلْ رَقَبَتَکَ لِلنَّاسِ جِسْراً قُمْ عَنِّی یَا أَبَا عَبْدِ اللَّهِ فَقَدْ نَصَحْتُ لَکَ وَ لَا تُفْسِدْ عَلَیَّ وِرْدِی فَإِنِّی امْرُؤٌ ضَنِینٌ بِنَفْسِی وَ السَّلَامُ عَلَی مَنِ اتَّبَعَ الْهُدی

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English

In the Name of Allah

Instruction of Imam Sadiq (a.s) for the wayfarers towards Allah

Translated by Ali Alsamail

:Al-Sheikhul Baha'i (may the mercy of Allah be upon him) has narrated in his Kashkul

Al-Sheikh Shamsul Din Muhammad ibn Makki said: 'I have transcribed from the writings of Sheikh Ahmad al-Farahani, (may the Mercy of Allah be upon him), who narrated from Unwan al-Basri, an elderly man of ۹۴ years, who said: "For a number of years, I frequently visited Malik ibn Anas, and so when Ja'far al-Sadiq (as) came to Madina, I also visited him frequently as I wished to learn from him in the same way I learned from Malik. One day Ja'far Al- Sadiq (as) said to me: 'People demand much from me, however I also have many important rituals to perform. Therefore please do not distract me from my rituals, '.rather go to Malik and continue to visit and learn from him

I was disappointed by this. I left Jaf'ar Al-Sadiq and said to myself: 'If he had seen any' good in me he would not have prevented me from visiting and learning from him.' So I entered the Mosque of the Messenger (pbuh) and sent my greetings to him. I returned to the shrine and prayed two rak'at there, asking: 'O Allah, O Allah, make the heart of Ja'far (as) kind towards me and bless me with his knowledge through which I will be guided to Your Straight Path'. I returned straight to my house not visiting Malik ibn Anas, despondent from what my heart had tasted from the love of Ja'far. I did not leave my .house except for the obligatory prayers, until I could stand it no longer

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It was after the Afternoon Prayer that I put on my clothes, sandals and set out to see Imam Ja'far. When I reached the door of his house I asked for permission to enter. His servant came out and asked: 'What is your need?' I answered: 'Greeting the honourable one'. He said: 'He is standing in his place of prayer'. So I sat near his door. It was not long before the servant came to me saying: 'Enter with the blessing of Allah'. I entered, relayed my greetings to Ja'far Al-Sadiq (as) which he returned. He (as) then said: 'Please be seated. May Allah forgive you.' I sat and he was silent for a long time. Then he (as) raised his head and said: 'What are you known as?' 'Abu Abdullah' (the father of the slave of God) I replied. He (as) said: 'May Allah affirm your name and give you success. O Abu Abdullah, what is your need?' I said : 'I asked Allah to make your heart kind towards me and to bless me with knowledge from you. I hope that Allah, the Exalted, has answered '.(my request with regards to the honourable one (as

The Imam (as) said: 'O Abu Abdullah! Knowledge is not obtained by learning. Rather, it is a light which enters the heart of whoever Allah, the Blessed and Exalted, wishes to guide. So if you want knowledge, first find in yourself the reality of slavery. Seek knowledge by utilising it and ask Allah to make you understand, then He will make you understand.' I said: 'O honourable one, what is the reality of slavery?' He (as) said: 'Reality of slavery has :three strands

p: ۱۰۲

Firstly, a slave does not see ownership for himself of the things that Allah has entrusted to him, because slaves do not possess ownership. Slaves see wealth as that of Allah and .place it wherever He has commanded them to

Secondly a slave does not plan his own affairs, being entirely occupied with what Allah, .the Exalted has planned

Thirdly, he is entirely occupied with what Allah, the Exalted, has commanded him to do and prohibited him from doing. So if a slave does not see any ownership for himself of that which Allah has entrusted to him, it would be easy for him to spend only in the way that Allah, the Exalted, has commanded him to spend, and if a slave leaves the management of his self to his Manager then the afflictions of this world become easy on him, and if a slave occupies himself with what Allah, the Exalted, commanded him to do and prohibited him from doing he will not have the free time to engage in futile debate and boasting with people. So if Allah honours the slave with these three, the world, Iblis and all creation would become low in the eyes of the slave and he would not yearn after this world, its wealth or personal pride. He would not seek what people have, for glory or superiority (amongst them) and would not leave his days to pass away in vain. This is the first stage of piety. Allah, the Blessed and Exalted, said: '(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make .'(mischief and the good end is for those who guard (against evil

p: ۱۰۳

I said: 'O Abu Abdullah, advise me further on this matter. He (a.s) said: 'There are nine things to advise for those seeking the path to Allah, the Exalted and I ask Allah to guide you in putting this advice into practice. Three of them are with regards to self- asceticism, three of them are with regards to forbearance and three of them are with regards to knowledge. Maintain them and guard against taking them lightly." Unwan said: 'so I gave :him my full attention. and he (a.s) continued

Regarding the self asceticism, be wary of eating that which you do not crave for because this leads to stupidity and imbecility. Do not eat unless you are hungry and if you eat, eat that which is halal, mentioning the name of Allah, and remember the narration of the Messenger (pbuh) where he says: 'No human has filled a cavity worse than his stomach. '.Let him leave a third for his food, a third for his drink, and a third for the air he breathes

With regards to forbearance; if someone says to you 'if you say one thing (of insult to me), you will hear ten things' you should say to him: 'if you say ten (insulting) things, you will not hear even one from me'. If someone swears at you, say to him: 'if you are truthful in what you say then ask Allah to forgive me, and if you are lying in what you say, then ask Allah to forgive you'. Finally, if someone promises you obscene language then promise .him advice and care

p: ۱۰۴

With regards to knowledge, ask the scholars that which you do not know, and avoid asking them if it will cause embarrassment or trial. Be wary of acting on your own opinion and take precaution in all matters that you can find a way (for precaution). Avoid giving religious edicts just as you would avoid a lion, and do not make your neck a bridge for (people. (Don’t carry the burden of people’s sins

Now that I have advised you, you may leave O Abdullah! And don’t interrupt my rituals, for I am a man covetous regarding my spiritual self. May peace be upon the one who ”.“follows True Guidance

[Beharul-Anwaar vol.۱ p.۲۲۶]

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems, web- kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office

Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ١٢٩, first floor

Website: www.ghbook.ir

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Commerce and sale: ٠٩١٣٢٠٠٠١٠٩

Users' affairs: ٠٩١٣٢٠٠٠١٠٩

Introduction of the Center – Ghaemiyeh Digital Library


Center of Computer
Researches
Ghaemiyeh
Isfahan
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